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ABSTRACT

Based on a 65-day educational program in India designed to provide an Indian international perspective for 22 adult educators in the New England region and the addition of this dimension to their Adult Education programs at home, these papers written by the participants indicate their reactions to their Indian experience. They are intended for curriculum and classroom use. Titles of the papers are as follows: A Systems Design for Classification and Utilization of Indian Adult Education for Development Purposes; Adult Education in India; Changing Emphasis for Developmental Purposes; Some Administrative Practices in Indian Non-Formal Education; An Inquiry into the Relationship Between the Social Status of Indian Women and Their Educational Opportunities; Status of Women in India; Adult Vocational Education in India; Adult Evening Practical Arts in India; Functional Literacy in India's Rural Development; The Farmers Functional Literacy Program and Gandhian Philosophy; Literacy in India; The Old Tradition and Literacy; Community Development Through Social Education; Folk Art as a Means of Communication and Education; A Brief Glimpse at Audiovisual Technology and Television in India; Barriers to Adult Education in India; Indian Non-Formal Adult Education; The Role of Non-Formal Education as it Applies to Home and Family Living; and four papers on comparisons of Indian and American adult education. (NL)

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IMPRESSIONS AND PERSPECTIVES ON THE EDUCATION OF ADULTS IN INDIA BY SOME AMERICAN EDUCATORS

Edited by:
Dr. Moses Stambler, Professor of Education
Developer and Director of the Adult Educator
Program in India - Summer 1975

Edited for use by the Graduate Adult
Educator Program at
Southern Connecticut State College
501 Crescent Street
New Haven, Connecticut 06515
September, 1975

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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May 1976

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Particular appreciation on overall guidance for the excellent quality of the twenty-one day residence program at Udaipur is due to Dr. Mohan S. Mehta, Founder and Director of Vidya Bhawan and current President of Seva Mandir, past member of the first Indian delegation to the United Nations, former Ambassador to Holland, former Vice-Chancellor of the University of Rajasthan, and past president of the Indian Adult Education Association. Gratitude also is due to Shri K.L. Bardia, former educational minister and administrator, active adult educator, and currently General Secretary for Seva Mandir. Appreciation is also due to Mr. Ksihore Saint, Director of the Rural Institute of Vidya Bhawan for his excellent Indian directorship and dedicated assistance. The warmth and devotional activities of these men, and their exceptionally effective and dedicated services were vital and inspirational to our group. Thanks and appreciation are due to Mr. S.C. Chawla for his unusually excellent and dedicated secretarial support services.

A note of thanks also is due to the Adult Educators and the Social Service workers we met in all parts of India, toiling tirelessly to serve their fellow men and energetically facing up to problems and difficulties of great magnitude. Seeing these people in action and coming into contact with their idealism, devoted service, and seemingly boundless energy was of great inspirational value to me. It reaffirmed a basic value commitment that despite great odds, and difficulties, humanity has both the capacity and capability to overcome apparent insurmountable problems. Also, that despite national barriers, the bond that unites us as professionals served as a common ladder for intellectual exploration, joint aspirations and ideas on action to improve the human condition.

The participants in this program are to be commended for the enormous amount of energy expended to see so much in so little time, for their willingness to go out into varied and sometimes difficult areas in pursuit of information and experience to better comprehend the Indian scene, and for their honest sense of inquiry and sympathetic understanding of the plight of the Indian masses. The pleasure of leading this group was greatly increased by the great warmth and assistance generated by our unusually mature and dedicated group of adult educator participants.

This Document for curriculum and classroom use has been published with the assistance of PL-480 funds.

Moses Stambler, Coordinator Graduate
Adult Educator Program
Professor of Education
Southern Connecticut State College

May 1975

PREFACE

Rationale for this Program-Excerpt from Original Proposal Submitted to the Office of Education in October 1974

1. Needs and Objectives for this Program

There is a general recognition that education should provide an international dimension and emphasize teaching about other cultures. However, there has been a serious neglect by not including an adequate number of Adult Educators, and their adult students in the targeted groups. Elementary, secondary, and college students and teachers have been placed in a priority order high above that of expanding post-secondary Adult Education, leaving the population involved in Adult Education as an essentially disadvantaged and deprived group with inadequate resources and unfilled needs.

On all levels of Adult Education (Basic, High School Equivalency, and Post-Secondary), in the areas of social studies, art, handicrafts, music, humanities and home economics, the concepts, content and dimension of the international realm can and should be introduced to the adult learner. A broader interest in the world in which we live, and concern for international studies is certainly no less significant for the adult learner that it is for the adolescent, yet this type of bias against adults is inherent in the limited international dimension available in traditional Adult Education curricula.

Traditional proposals submitted on Group Projects Abroad, seem to be essentially for elementary, secondary or college teachers, servicing age groups on the elementary, secondary or college levels. Although I am certain that much remains to be done with youth on those levels of education, this project will service adults on elementary, secondary and postsecondary levels through their Adult Educators; groups disadvantaged in terms of traditional resource allocation and effort expenditure. In the 1930's, the Indian "Mysore Experiment" in Adult Education recognized the world of contemporary ideas and change as too valuable to be left exclusively to young students, or college enrolled adults, but claimed these as the domain of all adults as well, irrespective of their social class or educational backgrounds. In our contemporary "Global Village" where the "Medium is the Message," a great deal of significant nonformal and formal learning and education about our modern world is taking place outside of the traditional college level and clientele course. This type of education provides an excellent opportunity and challenge to introduce and develop an international education dimension.

It is my feeling that Adult Education, compared to the other levels of education, offers the greatest educational and numerical growth potential for the forthcoming decades, and it is clearly an area in need of more substantive international input. It is the numerical expansion of this postsecondary group that will be greatest in the next few decades, and the attitudinal change of this group from "local" to "cosmopolitan", an essential feature for our more meaningful global involvement. The Carnegie Commission and the Federal Commission on Post-Secondary Education anticipate a 16% increase in the post-35 age group in the next decade, and a greatly expanded Adult Education realm, but they have not adequately stressed an increased need to bring a new international dimension into Adult Education curricula and programs. This proposal is a practical step in that direction, and could serve as a model to meet new and increasing needs of this post-secondary learning group.

Operationalized, this project could open up new areas for Group Projects in India and could result in expansion of international input about India in a vital and largely untapped area of our educational system, Adult Education. This Project has unique potential and will be handled and viewed as a creative project to meet largely unmet needs by developing different linkages, approaches and strategies for expanding the international education component in American Adult Education. It could emerge as a pilot for this type of involvement and, through innovative and flexible approaches, help develop new responses to newly recognized needs, and provide meaningful feedback and models for future projects of this nature.

2. Results or Benefits expected for the Nation, for the Region, for the College, and for Participants.

Implementation of this program should result in a number of significant benefits for the nation, for the New England Region, for Southern Connecticut State College and for participants and their students.

2.1 For the Nation There are three major areas whereby this competency based project can benefit the nation:

2.1.1 Now, more than ever before, it has become necessary to expend greater effort and achieve greater success in educating American adults to our global position and responsibilities, and to newly emergent global realities. American values and practices are being revised because of limits on the availability of cheap oil and natural resource supplies, and because of the food and shelter needs of numerous developing nations. Because of our new situation we should recognize our interdependence and the greater effort and success urgently needed in international education. Personal value changes and new international perspectives are required in the light of change in national and international needs, and more intelligent participation is required by adults in American foreign policy decision-making.

2.1.2 The concept of available "lifelong education" is an idea whose time has come, although the practical applications still have to be worked out. This proposed project could make a significant contribution for regularizing an international education component as part of a lifelong learning experience.

2.1.3 It is clear from projection statistics of numbers of students entering and teachers required, that elementary and secondary education has entered a long non-growth stage. It is also clear that the broader national economic situation has curtailed other job opportunities for college graduates. What emerges is a frozen job market and constraining situation for a traditionally mobile profession. Adult education and early childhood education seem to be the only educational fields that have the growth potential flexibility and teacher mobility, characteristic of this type of situation. The Group Projects Abroad program has invested PL 480 funds in elementary and secondary education for quite a few years, I am certain, to good national advantage. I think that at this time, for the future the adult education area offers an expanding field with flexibility and mobility and a largely untapped area for investment and significant benefits.

2.2 For the Region

The New England region has been traditionally oriented to the experience of the western part of the world, while the Pacific West Coast has been more oriented towards Asia. This experience will provide Adult Educators from the different parts of the New England Region with the resources, capability and support system for introducing and maintaining a South Asian dimension among adults in this area.

2.3 For the College

The College will benefit if this proposal is accepted through greater involvement and application of the Indian and intercultural dimensions in the Adult Education Teacher Preparation and professional education programs.

Existing minor programs at the college under the Center for International Education include Asian Studies, African Studies, and East European Studies. It is Dr. Stambler's intention to utilize intercultural input from these programs in this Adult Education Teacher Training Program. Through continued involvement and teaching in international and comparative education, and involvement as coordinator of the Adult Education teacher training program, he can bring a substantive dimension of global input into this new teacher training program. The proposed development of

an Adult Education Learning Center at the college will also provide a major institutional supportive device for extending this global dimension among previously unserviced adult population groups.

2.4 For Participants and their Adult Students

This program will provide major learning and experiences to develop competencies for Adult Educators teaching adult subjects suitable for input about India. Among other things, this program will provide for an integrated and functional stress on competencies in content and knowledge about India, intercultural understanding and appreciation of India, and multi-media instructional methods and skills for achieving these content and understanding competencies with adult students.

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INTRODUCTION

1. OVERVIEW

On June 12th, 1975, a group of twenty-two American Adult Educators embarked on a sixty-five day educational program in India. Under the leadership and directorship of Dr. Moses Stambler, and the sponsorship and funding of the Office of Education, Institute of International Education, Group Projects Abroad Program (Directed by Dr. Joe Belmonte) and its agent USEFI, members of the group participated in the first such federally sponsored program for adult educators. It was one of the five OE-University sponsored programs operational for India in 1975, and represented a major recognition and milestone for the significance of an International Education dimension for the personal growth and teaching capability of Adult Educators.

The group that went to India included city and local directors of adult education, vocational education teachers and administrators, community college and extension service people, teachers of Adult Basic Education and English as a Second Language, and Adult Education Masters Degree students and doctoral candidates.

The proposal, as submitted by Dr. Stambler, coordinator of the Graduate Adult Educator Program at Southern Connecticut State College, included in its trip objectives the addition of an Indian international perspective for adult educators in the New England Region and the addition of this dimension to their Adult Education programs at home. The papers written by participants in India for this publication,

indicate the reactions of American adult educators to their Indian experience and reflect the expanded international dimension that took place in the minds of participants.

The second publication will consist of documents and materials on Perspectives on Adult Education by Indian Adult Educators. That manuscript is in the process of being edited by Moses Stambler and Leah Stambler, and is expected to be published by mid-1977. In addition, sound-filmstrips on Indian Adult Education will be edited by Prof. Lyndon Patrie (A/V Director at Southern Connecticut State College), and Moses Stambler, and are expected to be available by the beginning of 1978.

PARTICIPANTS IN 1975 SUMMER INSTITUTE FOR ADULT EDUCATORS
Southern Connecticut State College (SCSC)

Moses Stambler, Director; - Coordinator Graduate Adult Educator Program;
Lyndon Patrie, Assistant Director, Director Audio-Visual and Multi-Media Services

1. Stambler, Moses, Group Leader	Prof. of Ed. Coord. Grad. Adu. Educator Program
2. Patrie, Lyndon, Asst. Group Leader	Director, Audio Visual Dept. at SCSC
3. Adams, Manette (Conn.)	Teacher ABE program in New Haven
4. Ackerson, Mary (Mass.)	Adult Education Teacher
5. Archibald, Beverly (Conn.)	Teacher ABE E.S.L. Norwich
6. Baird, Philip (N.Y.)	Director Adult Education, Comack, New York
7. Bedini, Dante (Conn.)	Teacher - H.S. Music, Milford High School
8. Case, Ethel (Mass.)	Dir.of Cont.Ed. & Comm. Servcs., Prof.Behav. Studies

9. Fletcher, Jean (Conn.)	Teacher, Milford H.S. Adult Educator
10. Jacobs, Marcia (Conn.)	Adult Education Teacher, Westport
11. Jones, Elvyn (Mass.)	Doctoral student at U. Mass.
12. Kistler, James (Pa.)	Director, Comm. Servcs.;Lehigh Cty.Comm. Coll.
13. Lopes, Fernandes (Mass.)	Director, ABE program; Prin., Cosswell School
14. Morse, Macy (N.H.)	Teacher at Adult Learning Center
15. Pannella, Rocco (Conn.)	Teacher and Counselor ABE/Student Affairs
16. Repole, Frank (Conn.)	Director of Adult Education, Danbury
17. Robbins, John (Mass.)	Director, Adult Ed., King Philip Reg.Voc.High
18. Robinson, Joseph (Mass.)	Dir.,Ad.Ed., Plymouth Lower Reg.Sch. District
19. Rosenkranz, Catherine (R.I.)	Coord., Cont. Ed., ABE Staff Dev. R.I. College
20. Stambler, Leah (Conn.)	Instr. Univ. New Haven,Ph.D. Cand.Ad.Ed. U.Conn
21. Swanjord, Edward (Conn.)	Teacher, ABE program in New Haven
22. Vitello, Joanne (Conn.)	Teacher, A.B.E. E.S.L. Adult Learning Center

2. EXTENT AND SCOPE OF THE TRIP

In the course of our broad travels and visitations, we had an opportunity to view some major adult education operations, and to come to understand and appreciate many of the problems and accomplishments of educating adults in India. There was extensive interchange of ideas with counterpart adult educators on issues and approaches in Adult Education both in India and the United States, and a broadening of perspective and appreciation by both our American group and the Indians we met.

In the federal government structure of India, we found a great deal of helpfulness, friendliness, and genuine warmth at all levels - National, state, local, and at the level of ancillary private voluntary social service and adult education agencies. Inherent cultural and political differences on a broad national level were quickly and significantly minimized by a consistent frank and healthy people-to-people exchange of ideas.

Our trip lasted from June 15-August 16, of which twenty-one days were spent in residence at Seva Mandir (Temple of Service) in rural Udaipur in the state of Rajasthan. Our first seven days were spent in Delhi and included visits to the National Directorate of Adult Education of the Ministry of Education, the Indian Adult Education Association, the National Federation of Indian Women, the National Centre for Educational Research and Technology, and the Gandhi Peace Foundation. Our objectives in Delhi included securing a broad national perspective and conceptual framework on Adult Education in India. What we found were hard working people at Ministry of Education and at public and private organizations, trying their best to maximize information and programs, at best, a difficult job in a federal political system. After a two day cultural visit to Agra, we spent three days in Jaipur under the auspices of Mrs. C. K. Dandiya, Head of the Department of Adult Education at the University of Rajasthan. Arrangements were made for us to visit literacy classes in the scheduled caste section

(i.e. Harijans or untouchable caste) by the Rajasthan Adult Education Association. Also, we visited a worker Education program, where we viewed an effective use of simulation techniques.

We arrived at Udaipur on Saturday, June 28th, stayed there for three weeks, and had an intensive adult education and cultural program in affiliation with Seva Mandir until Friday, July 18th. In addition to lectures delivered by members of the University of Rajasthan and people affiliated with Seva-Mandir on Indian culture, civilization, arts, history, politics, education and international relations, we went on extensive visits to villages and rural adult education operations and other types of rural oriented development programs. Also, we visited the tribals (i.e. Bhils). Through our visitations we also were able to learn more about the exciting and colorful folk-arts and handicrafts of the Rajasthani people. During our comparatively long residence in Udaipur, we had the unusual opportunity of extensive in-depth discussions with Indian colleagues and counterparts on ideas, plans, activities and accomplishments of programs for adults in rural areas.

From Udaipur, we traveled to Bombay in the state of Maharashtra, where we stayed for three days. During that time, we visited the Saint Xavier Jesuit Institute for Communications and learned from Father Gerry D'Rozario about their exciting plans to use the TV media for adult literacy and social education purposes. We also visited the worker Education program whose objectives included inculcating trade union values to workers and were pleased to see role playing

activities in process and to learn about creative group dynamics and the use of interaction techniques for training adult workers in trade union activities. We visited the Institute of Worker Education, Adarsh Nagar, and also the award winning and exciting Polyvalent Adult Education Center, Samaj Shikshan Mandir. At this Polyvalent Center, we came into contact with a highly pragmatic, needs assessment based and competency oriented urban adult education program run by the secretary Mr. G.K. Goankar. This program seemed to be a valuable one in urban adult education in other Indian cities. The previously mentioned visit in Jaipur was an affiliate of this Bombay organization. The Bombay program, assisted by UNESCO, has potential or broad application outside of India as well.

Our two day stay in Poona, a city near Bombay, included a visit to the impressive Directorate of Adult Education for the state of Maharashtra, Gram Shikshan Mohin, and also the historically significant Higne Stree Shikshan Sanstah. Our visit to the Seva Sadan Society, of contemporary importance for its social welfare and educational work with destitute and needy women, was both inspiring and educational. Cultural visits to the Ellora and Ajanta caves in the environs of Aurangabad were followed by a visit to the State of Kerala. Here we learned of the literacy rate in Kerala, highest in the nation, and the effective library program and cultural conditions contributing to this marked achievement in adult education.

Our visit to the State of Andhra Pradesh included a three day stay at the capital city Hyderabad, with visits to Andhra Mahila

Sabha, a literacy and broader social service agency, and the National Institute of Community Development - a major national government training and research center on community development projects.

On our three day visit to Calcutta we included a trip to the West Bengal Committee to Eradicate Illiteracy, on organization doing both literacy and social service work in the urban slum areas of Calcutta. We found the West Bengal Committee involved in an interesting experiment, supported by the national government, of participation in a city-based consortium of social service agencies attempting to deal with broader city problems in an integrated and systematic fashion. We also had an inspirational visit to the Salvation Army, which is doing a very effective social service, job, and an opportunity of meeting and speaking with Mother Teresa, a living "Saint" of the Catholic Church who is widely known for her exciting missionary and social service work, and for the extensive training activities for social service workers.

After a cultural visit to Varanasi, religious center for the Hindu religion, we visited the world renounced and award winning Literacy House Center founded by Welthy Fisher, in Lucknow. The trip was completed by a "Rest and Relaxation" visit to Srinagar in Kashmir, after which most of the participants left for Delhi and the States.

2.1 ITINERARY FOR 1975 SUMMER INSTITUTE FOR ADULT EDUCATORS

June 15	Ar. Delhi
June 22	Ar. Agra
June 24	Ar. Jaipur
June 27	Ar. Udaipur
July 18	Ar. Bombay
July 21	Ar. Poona
July 23	Ar. Bombay
July 24	Ar. Aurangabad
July 26	Ar. Cochin
July 30	Ar. Hyderabad
Aug. 02	Ar. Calcutta
Aug. 05	Ar. Varanasi
Aug. 07	Ar. Lucknow
Aug. 09	Ar. Delhi
Aug. 11	Ar. Srinagar
Aug. 14	Ar. Delhi
Aug. 16	DEPART FOR U.S.

3. ACTUAL CONSEQUENCES OF THIS TRIP FOR MANY PARTICIPANTS

On the basis of information provided by group discussions, ongoing feedback and evaluations, unsigned final evaluation forms, papers written by participants and post-India activities and communications by participants, the trip has resulted in the following developments for many of the participants:

3.1 BROADENED INTERNATIONAL PERSPECTIVE

Many participants, previously limited in experience and perspective by their own environment in the United States, have broadened their global outlook adding an international dimension to their world views.

3.2 SOCIAL CONSCIOUSNESS

Most participants came face-to-face with the wide disparity between the affluent and the mass of disadvantaged in Indian society. As guests at posh hotels, we participated in the

affluent society, but as visitors to the villages and disadvantaged groups involved in Adult Education programs, we came into contact with people from the masses of Indian society. Reports indicated that participants had a heightening of social consciousness and awareness of class and social differences, and a high degree of personal values clarifications.

3.3 SELF-RENEWAL

Most of the adult educator participants had worked with groups of American disadvantaged at some time in their past and were able to recall their idealistic dedication of their earlier periods. For a number of the participants, this experience clearly revived earlier commitments and dedication, a development at a mid-life period when many are in responsible to use their expertise for implementing their ideas.

3.4 UNDERSTANDING AND SYMPATHETIC APPRECIATION OF INDIA

Visitations to Adult Education operations in villages and disadvantaged urban areas, and residence in rural Udaipur for a period of 21 days enabled participants to engage in significant interaction with Indian people on various social levels. Most participants have developed very positive appreciation of Indian people and culture.

3.5 SENSE OF HOPEFULNESS

Despite the evident and often seemingly overwhelming economic, educational, and political problems being faced by the people of India, participants came out with a sense of hope, rather than despair. This was essentially because of the tremendously dedicated and devoted people with whom we came into contact, who were intensively working to improve the difficult conditions. We found that the adult education in India has attracted people of very high caliber, dedicated to ideals of human betterment and eager to improve the lot of the people. Contact with these people of excellence and dedication has left most participants with a hopefulness that the enormous tasks of adult education and social change can be accomplished.

3.6 PERSPECTIVE ON THE FAMILY

Nearly all participants have indicated their favorable reactions to the extended family and warmth of human relationships in Indian society, and some have expressed regret over the lack of this pattern in American family relationships.

3.7 PARTICIPANT PRODUCTS AND FOLLOW-THROUGH

Each participant has written an impressionistic article about Indian Adult Education. These articles uneven in their quality, are included in this book.

Each participant will write a lesson plan on teaching about India to American Adults. These lesson plans will be

edited and compiled by Moses Stambler and made available to other adult educators. It is hoped that that publication will significantly contribute toward an expansion of thinking about the uses of international education material in adult education curricula.

Each participant will be involved in presenting information using slides, tapes and the media to adult groups and at Adult Education Association meetings. A number of participants already have been extensively booked.

Moses Stambler will edit a publication of Adult Education in India which will essentially cover the projects visited on this trip.

4. LIMITATIONS OF THIS COMPILATION OF PAPERS

This collection of participant papers has significant and real limitations. Any attempt to grasp the scope and depth of the Adult Education scene in India in a sixty-five day period, would be an impossible task under normal conditions. It was particularly so in our case because we were foreigners coming to a different culture, and most in the group were without any significant Asian Studies background. Many in the group came with biases of American civilization and inherent limitations of viewing Adult Education programs from a stateside perspective.

We could not possibly hope to see the full range and dimensions of Indian Adult Education because of our limited itinerary and the

pitifully short time we were able to spend at locations of evident historical and contemporary significance. We tried to secure as broad a range of perspective as was possible on India through our activities. We visited numerous villages and observed programs of Farmers Functional Literacy, and regular literacy; we visited operations involved with agricultural, vocational, folkcraft, home science, training operations, urban worker education, Polyvalent Education, and social service operations of all dimensions and scope. Our physical conditions ranged from the poshness of our hotels and the splendors of the Indian heritage, civilization and contemporary culture, to the slums and hovels of the mass of India's population. We did not visit university continuing education for the professions, and would have liked to see more of the in-house training operations, and hopefully a jail or two (where I found excellent adult education taking place in my stay at Mysore in 1974). We certainly would have liked to spend more time at many of the locations we visited. But, time was short and there was much to be done.

At best our group emerged with a very limited empirical base to make generalizations or judgements, and inadequate time in India to do the research follow-up needed for so many of our projects. Certainly, we recognize the very significant limitations of our experiences and the consequent biases and problems of balance that have crept into our individual impressions.

Few of the papers involved adequate research to check out impressions and some were written in haste, without adequate investment of time and effort appropriate to the task. Participants were requested to edit their papers and submit them in final form, and the resulting unaltered product has been compiled by the editor. All papers were submitted prior to departure from India, requiring that participants work out research and writing priorities in the limited time available prior to submission. All papers are being published despite the evident uneveness in quality and accomplishment for possible use in curriculum areas. Some of the papers are very thoughtful and well organized and developed, while others are cursory and in need of more extensive development.

There was flexibility and participative management built into the group program. No attempt was made to influence any of the participants to write or refrain how they felt and reacted to their Indian experience. The resulting viewpoints expressed, therefore, are personal ones and in no way intended to reflect or support the views of assisting or sponsoring organizations. Some of the data presented by participants is evidently hearsay and impressionistic and is in need of further clarification, but has been included in this publication.

If more time had been available, draft copies of this publication would have been sent to persons named or mentioned, and agencies referred to for their reactions and suggestions. Unfortunately, that type of time was not available, and I have

decided to have the enclosed materials published, in a limited edition, minus this otherwise needed feedback.

5. SELECTIVE PERSONAL OBSERVATIONS

5.1 HANGUP ON GANDHI

It is my impression that Gandhi's ideas on grass roots village participatory democracy and the need for local decision-making represent an ideological hangup for the Indians very similar to the American hangup with the Jeffersonian agrarian myth of the Yeoman farmer which lasted until the New Deal Era.

In addition to rhetoric of political leaders, dedicated workers in the Adult Education field seem to be concerned with proving the wisdom of Gandhi by attempting to develop successful agrarian-based democracies in the villages.

Running counter to this agrarian impulse and tradition are the few people stressing systems approaches with change and performance based criteria and stress on need for effective central/national power. Few adult educators have moved in this direction away from Gandhi and towards stressing systems organization, efficiency of output and maximum uses of available technology. The approaches used by the Polyvalent urban adult education center in Bombay reflect a move towards pragmatic programs of adult education.

It is my feeling that the ideological hangup on the decentralization myth and the myth of the rural republic must be set to rest or overcome in order to focus on developing effective organization and approaches for adult education problem solving in the contemporary period.

There are very striking similarities between the American agrarian experience which stressed the Jeffersonian-Madisonian heritage of the yeoman farmer and the current Indian emphasis on Gandhi. The Agrarian myth of a lost Eden and of the return to this Eden by local participation and involvement in government and the Republic of Yeomen-farmers was a central ideology of American agrarian democracy, and the root of conflict of Madison and Jefferson vs. Alexander Hamilton. Although Jeffersonianism won in the initial philosophical and ideological struggle, the long-range victory was on the side of technology, large scale organization, money interests and strong central power as advocated by Alexander Hamilton. Although we continued to spout the agrarian ideas of Jefferson, the realities of the industrial revolution required a movement to initiation and eventual acceptance of a Hamiltonian large scale production economy.

In the American post-civil war period the trend in terms of economic production and distribution was clearly in the direction of large scale and monopolistic enterprises. There were efforts during the Progressive Period of President Theodore Roosevelt to assert federal authority over large scale business groups, and during the

Progressive Period of Woodrow Wilson, to break the developing large economic units into smaller units. This approach of Woodrow Wilson, failed to deal with the fundamental issues of effective control over necessarily large scale units of production and distribution. Real control over large units in the United States came through the socialization of large corporations and the growth of countervailing powers of labor and farmer organizations. In the United States, we found that government by organized interest groups and lobbies is one of the ways in which the humanity and dignity of labor and the disadvantaged classes can be enhanced.

In India the trend for efficiency in the use of capital and business is towards large scale organization. Maintaining the fragmented state of the farmer through the local village panchayat system, and pressing for the dignity of labor in the handicraft area, where labor by definition in a developing nation is "undignified," is to press for institutions that will keep the farmer in a regular state of servility and powerlessness. To achieve the human dignity advocated by Gandhi requires strategies of a contemporary nature to achieve his ends. Gandhi's message for contemporary Indian Adult Education is not Gandhism, nor localism as advocated by supporters of the Panchayat Raj system.

5.2 DIFFUSION NEEDS: TOP DOWN

Indian Adult Educators on the high levels of decision-making are generally very well informed and knowledgeable about major ideas and advances in Adult Education and Lifelong Learning. In

fact, I found a great number of upper eschelon officials participating in international conferences, communicating with other professionals and generally knowledgeable about major world movements of Lifelong Learning and uses of Adult Education for development purposes. They were generally up on the latest ideas and approaches, and articulate in expressing these ideas.

Information diffusion mechanisms and feedback operations for education are very poor in India. Despite key people knowing about the latest ideas and developments, there is little effective organizational network for diffusion of this information into field areas. This means that one can and does find highly advanced world ideas of Adult Education in the capital city of New Delhi, but in the village area and in the field operations, one easily finds very ineffective approaches and ideas being operationalized.

India has, to a large degree, failed to capitalize on the excellent quality of its elite leadership cadre in Adult Education, and these people are generally not located in effective leadership and diffusion situations. The editor found it easier to get information about advanced Indian thinking on Adult Education from American library sources than could be secured in India, outside of Delhi. The advanced thinking and approaches of the sophisticated Adult Educators in India are more readily available outside than inside India. This can be seen as an "invisible" brain drain in that it doesn't appear statistically as a loss of trained personnel. It does appear, however, in actuality as a loss of ideas and

approaches from talented people because of the lack of a suitable diffusion and interactionist infrastructure.

This category of top-down diffusion problem is of the type generally characteristic of federal systems. In a federal system, the levels of national, state, and local are theoretically supposed to be working in harmony with each other. In actuality, there is persistent problem of diffusion. Central government personnel, rarely have the possibility of disseminating information to all levels of government, and lack the authority to set up chains of command and adequate diffusion agencies.

We have this type of problem in the United States with general conflict between national, state, and local authorities especially in those areas such as education where all three have degrees of authority and no one has complete responsibility, such as education.

In the federal system of the United States, we have been able to cope with this problem of fragmented authority and responsibility through the development of ancillary organizations. The supplemental organizations which work outside of the formal federal system, serve as informal agencies to bring order and a degree of uniformity of action and purpose on all three levels of government. These organizations include: publishers, teachers organizations, professional groups, national unions, and the print and video-media. In the federal system of India, these ancillary organizations which help federal system lace its operation together are not

adequately operational. The newspaper and T/V media also do not serve that purpose, so we are left with a federal system which has not overcome the disadvantages inherent in federalism.

In addition to the ancillary organizations operational in the United States, the federal government recognized the inherent type of problem in federal systems and established an ERIC (Educational Resources and Information Clearinghouse) operation to pull together documents on developments in education, and diffuse these through libraries on microfiche cards.

5.3 DIFFUSION NEEDS: FEEDBACK

Significantly underdeveloped in the Indian Adult Education system is feedback mechanism for communicating evaluations and reactions to programs back to some central disseminating authority; this, too, is a type of problem inherent in a federal system. In the United States, John Dewey glorified this state of semi-chaos by praising the Educational laboratory approach where many different experiments were taking place in education in the different school systems. What he failed to criticize was that experimentation in a system without a central information bank or dissemination operation can lead to a great duplication of effort with school districts repeatedly "re-inventing the wheel." In India, experiments and new approaches are tried in the field, with little adequate feedback, and literacy approaches, evidently ineffective and discarded from some adult education programs, are often adopted in other programs. There is a clear need to have experimentation and

operational programs feeding back to a single data bank source for the broadest dissemination of information and most effective evaluation. In this way, valuable experience does not have to be lost and knowledge does not have to be rediscovered in a field where diffusion of cumulative experience should be the key strategy.

I have found many excellent programs and ideas about Adult Education in India, but a terrible brain drainage and loss from the effective administrative structure needed to cope with these problems and ideas. The Ministry of Education Directorate of Adult Education, under the direction of Mrs. Doraiswamy is doing a tremendous job with a very limited staff (under 10 people). They have began to develop centers and key areas where they will send information on their latest programs, and secure feedback on programs in the field. Communication sheets are being sent out and a communication network is growing. This, in my estimation, is a very limited start along traditional lines - for a problem of such great magnitude. I would think that an approach currently being used by UNESCO, as well as western Europe and the United States, might help to overcome the information and communication gap in adult education without going through the difficult problem of developing a traditional communications network. The microfiche system, whereby all pertinent information on Adult Education programs and proposals could be placed on microfiche and distributed to major library centers in India, I content would help speed up the needed two way flow of communications. In my opinion, the establishment of this type of system, could represent a major step in having India utilize its own excellent resource people to develop more effective approaches to cope with India's problems, even if the procedure required foreign aid.

A SYSTEMS DESIGN FOR CLASSIFICATION AND UTILIZATION OF INDIAN ADULT EDUCATION FOR DEVELOPMENT PURPOSES

by

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OUTLINE

1. Change in Development Objectives
2. Change in Educational Strategies
3. Adult Education
4. Proposed Classification Model for Adult Education Activities
5. A Graphic Systems Analysis Classification Model for Indian Adult Education

1. CHANGE IN DEVELOPMENT OBJECTIVES

1.1 There is a growing recognition both in India and abroad, of the significant role effective nonformal Adult Education operations can play in furthering national development. This focus on nonformal Adult Education has been clearly related to a shift taking place in the objectives of development itself, from a stress on a quantitative increase in overall G.N.P., to a qualitative broadening in the way this G.N.P. is being distributed. It is increasingly being recognized that broad distribution of the benefits of development, rather than limited elite usage of these benefits, is a positive value and can be a major contributing force for national economic growth.

2. CHANGE IN EDUCATIONAL STRATEGIES

2.1 Correlated to this shift towards broader distributive objectives has come an orientation towards different educational strategies. The traditional formal education credit granting and process oriented apparatus, is being increasingly buffeted by stress on functional and competency directed forms of nonformal education.

2.2 For many years, the dominant strategy was to expand quantitively the elementary and secondary school apparatus, providing larger quantities of the traditional type of education. There is growing realization now that what is needed is more of a qualitative change which would shift the favored fiscal position of the urban areas funded on the basis of formal school operations, to rural areas, which could more effectively deliver education through nonformal means.

2.3 The traditional formal education structure generally has provided its greatest benefits for a small elitist group. Despite its evident faults and elitist limitations, formal education has provided an institutional framework for interface communication, problem recognition and problem solving. It has also provided a degree of internal efficiency in meeting internal objectives, and a degree of external efficiency in meeting the broader objectives of society. Unfortunately the societal objectives for which the formal schools have a designated role, have been essentially elitist in tone, and inadequately functional in content.

2.4 Continuing with the traditional pattern of quantitative increase of the numbers attending the formal school organization, will not necessarily contribute significantly toward resolution of major socio-economic problems. Although traditional linear formal apparatus might have sufficed in the period of gradualist and evolutionary expansion of European economies and societies, different types of approaches are needed for societies under modernization pressure to accelerate the participatory process, rapidly increase trained manpower, and broadly distribute the increased economic benefits.

2.5 With the evident limited resources available to most modernizing nations, a greater degree of consideration is being given to developing an appropriate balance of informal, nonformal and formal educational operations to achieve national and personal

development objectives. Nonformal, and Adult Education operations are some of the strategies being viewed as vital ways to help overcome the traditional elitist approaches of replicating existant class structure, and as major means for distributing the fruits of development on a broader mass scale.

2.6 In India, as in other nations there is a clear need for the use of nonformal education as a balance with the formal education establishment, because the formal education operation is unable to do all the required tasks for economic development. The Indian government has been giving serious consideration to this type of greater emphasis on nonformal education to achieve national and individual development objectives. As the Ministry of Education indicated,

> One of the major weaknesses in the existing system of education is that it places an almost exclusive emphasis on the formal full-time system of instruction. This leads to three major weaknesses. 1) Firstly, the education system is availed of only by the non-working population, whether children, youth or adults. This restricts its use to the well-to-do sections of the society and a link is established between education and privilege. 2) Secondly, it is not possible to move towards a system in which opportunities for continuing education are provided throughout the life of an individual. 3) Thirdly, the cost of education, both recurring and non-recurring, becomes very large and goes beyond the resources of a developing country like ours. It is, therefore, necessary to create a new and integrated form of a national education system in which all the three channels of instruction full-time institutional, part-time institutional and non-institutional self-study would be properly developed at all stages and for all sections of society. This is one of the major programmes of educational reconstruction to be implemented in the Fifth Five-Year Plan.
>
> Indian Ministry of Education, Education in the Fifth Plan, New Delhi, 1973, 66 p., Publication No. 992.

3. ADULT EDUCATION

3.1 Adult Education is an important existing strategy that can be further developed and utilized in the nonformal education approaches for achieving the changed developmental objectives. It traditionally has had the virtues of functionalism, being responsive to immediate needs of the local community, and democratic in that it has been concerned with the uplifting and improvement of the conditions of the masses and disadvantaged.

3.2 In recent years Adult Education has also made significant moves for release from the almost exclusive emphasis on "catching up" type objectives, to a growing stress on continuing lifelong learning or education for all levels of society. In addition, new role definitions have been developed for Adult Education which give greater recognition to its place as a major nonformal strategy. This role in a balanced educational operation, along with formal and informal education, can provide a valuable means for enhancing national development.

3.3 Fortunately, Adult Education has not been possessed by traditional organizational constraints, by the fallacies of elitist education, or by the certification syndrome which often equates the process followed in securing an education with the competencies achieved in education itself. Yet, the developmental and distributary tasks for lifelong pursuits, require of Adult Education some type of national systems framework to maximize the results of expending physical and human resources, and utilize the experience that ongoing institutions can develop and transmit.

3.4 There are already many positive Adult Education activities going on in India, many different governmental and private organizations involved in the operations, fine literature on the subject, and two high quality Adult Education journals regularly appearing. The general high level of dedication and devotion that exists among Adult Educators in India, is most impressive. It is unfortunate however that despite these healthy and progressive components, there is lacking an effective organizational infrastructure to capitalize on all these assets and systematically build and improve Adult Education operations. This organizational limitation, characteristic of Adult Education operations in nearly all nations, and results essentially from the ancillary nature of this type of education. As a "fringe" or "supplemental" area, Adult Education often is characterized by a fragmented nature and somewhat disorganized state. The healthy components of Adult Education, therefore, often become lost on the national scene and fail to make their maximum contribution to national development, even though they might be considered very successful locally.

3.5 Many of the positive values of different Adult Education programs are not adequately diffused to other Adult Education programs, and appropriate types of communications do not take place on valuable programs because of the limited available avenues for communication and diffusion. Often, these types of programs are viewed or treated as unique operations, without

too much that can be transferred to other operations, or utilized from other operations. When viewed from this limited communications perspective, there is generally little spin-off value in programs. Rather than a logical and continuing building and improving of adult education operations through effective communications, we find ourselves in a cycle of program change, without adequate linear progress development.

3.6 In the contemporary period, Adult Education is beginning to assume two major new role tasks, that of lifelong education for all levels of society, and as a major component in education for development strategies. With these new assigned responsibilities, it has become important to develop a suitable organizational framework for maximizing the numerous benefits associated with an organization (e.g. continuity, broader organizational goals and missions, role definitions, interface between different components to expedite utilization of experience insights, strategies and problem solving techniques, and general internal and external efficiency).

3.7 There is need for a systematic classification of Adult Education programs, into manageable components that could be considered and applied to other programs when found of particular value. Developing and operationalizing a functional classification system model is an essential first stage for diffusion and facilitating functional applications on a much broader national scale. An integral part of this proposed

system model is the need for some organization to serve as a regular collector, clearinghouse and diffuser of this information on a broad national scale. The content, scope and value, would be cumulative and could increasingly improve as the project progressed and became more sophisticated.

3.8 There seem to be the broad outline for this type of development in the recent start of a publication program by the Directorate of Adult Education of the Ministry of Education and Social Welfare. They are producing a series of folders on different Adult Education projects, the first of which has been on the Farmer's Functional Literacy Program. They have also published, Adult Education and National Development - Concepts and Practices in India, and the Directory of Voluntary Organizations Working in the Field of Adult Education in India. These publications are significant starts in a systematic collection, classification and diffusion of information about Adult Education in India. What would greatly contribute to go along with these fine efforts is a systems design for Adult Education in India. The following systems design is a suggested research model, which I have already submitted to the American and Indian governments for research and publication project on Adult Education in India.

3.9 The systems classification being advocated in this proposal would provide the organizational framework for self analysis,

gathering, classifying, evaluating and diffusing information about Adult Education programs in India. This available classified information would appear in an annual cumulative handbook and could serve as a major data base for improvement of programs and publicity about successful strategies and approaches being used. The availability of this information is an organized and useful form, could serve as a catalytic agent for continuing self-improvement in the Indian Adult Education arena. It could also serve as a more definitive statement on the actual contribution, and contribution capability of Adult Education to the informal, formal, and non-formal strategies in the uses of education for development purposes. Information would be gathered through the use of a number of techniques, including self-analysis by project directors, surveys, questionnaires and evaluation of strategies and outputs, and could be disseminated through different agencies on an annual basis.

4. PROPOSED CLASSIFICATION MODEL FOR ADULT EDUCATION ACTIVITIES

4.1.1 Program Title

4.1.2 Organization Administering this Program

4.1.2.1 General Services (e.g. agencies serving the needs of: adults as a central function, youth-with adult education as a secondary function, both educational and noneducational needs of the community with Adult Education one of the functions fulfilling some these needs, i.e. libraries, museums, health and welfare agencies, periodicals, newspapers, radio, and T.V.; special interests of groups with adult education being used to meet the particular interests of the agency itself, i.e. religion, labor,

industry, etc. or all adult activities in the community, or all adult activities of a specific agency, i.e. public school evening programs, etc., activities designed for segments of the population, i.e. physicians, etc.; activities related to social roles, i.e. home and family, life education citizenship, etc.; activities limited to narrow skill development, i.e. remedial reading, etc.)

4.1.2.2 Major Source of Interest (e.g. government agencies, private philanthropic or profit making groups, professional associations, manufacturing or commercial; graduate programs in colleges and universities)

4.1.2.3 Specific or Organization Designations (e.g. national, local, community, health & welfare, agriculture, armed forces, cooperatives, industrial, labor, libraries, museums, religious, hospitals, adult centers, police, public schools, experimental schools, proprietary schools, polytechnics, community colleges, colleges, universities, radio, T.V.)

4.1.2.4 Specific Types of Institutional Arrangements (i.e. institutions of formal education (e.g. elementary, secondary schools, vocational and technical schools and universities, and their role in providing Adult Education to the community); or major development programs (e.g. those concerned with small farmer schemes, family planning programs, rural employment projects, high yielding varieties programs, integrated nutrition programs, and literacy and technical know-how programs associated with the above development approaches); or radio and television programs which provide out-of school real instruction for adults, provide motivation or information, and support formal school curricula; or special institutions for nonformal education (e.g. village literacy centers, extension services, factory training centers, centers for workers education, higher level government and home ministry training institutes, staff training programs for army, commerce and industry, cooperative movement education, libraries, Nehru Yuvak Kendras Centers, Vidyapeths, and folk-culture programs, and centers).

4.1.3 Objectives of Program

4.1.3.1 General Goals (e.g. occupational and/or professional competence and skill development; personal and family role living competencies; civic responsibility, self-fulfillment and recreational; transitional assistance)

4.1.3.2 Specific Competencies (in areas e.g. Cognitive: facts,

principles, process skills; Affective: interests, attitudes, values; Psychomotor manipulative)

4.1.4 Time

4.1.4.1 Length of Program

4.1.4.2 Use of Time Allocated

4.2 SETTING

4.2.1 Needs Assessment Inventories (e.g. surveys among industries, labor unions, government employment authorities, municipal authorities, etc.; interviews with responsible officials of enterprise, administration, non-governmental organizations, etc.; studies conducted on regional needs by outside organizations such as UNESCO, universities, research institutes, etc.; questionnaires to secure basic information on industrial structures, kinds and levels of skills required of workers, and existing educational and training programs; interviews with prospective participants, on an individual or group basis, to identify their needs)

4.2.2 Culture Context

4.2.3 Economic Context

4.2.3.1 Manpower Needs

4.2.3.2 Source of Financing and Support (e.g. International agencies, national government, state government, local government, industry, labor, private organizations, tuition by participants)

4.2.4 Civic Context

4.2.5 Scientific and Technical Context

4.2.6 Other Adult Education Programs in the Area

4.3. STRUCTURE AND FUNCTION OF THE PROGRAM

4.3.1 Facilities (e.g. type, nature and extent of usage, special equipment, special location, sharing of premises with other activities or program)

4.3.2 Philosophy

4.3.3 Personnel

4.3.3.1 Part-Time

4.3.3.2 Full-Time

4.3.3.3 Capabilities

4.3.3.4 Responsibilities (e.g. conducting surveys and studies on educational needs, training requirements, general interests, planning programs or courses of study, developing curriculum for each course, organizing and supervising courses, recruiting part-time instructors and teachers, training part-time staff, preparing teaching materials, providing library and documentary services, carrying out administrative and clerical tasks)

4.3.3.5 Staff Development (e.g. training of part-time staff, orientation courses in adult education methods and techniques; workshops, seminars, refresher courses; regularized staff development and training)

4.3.3.6 Quality Control

4.3.4 Clientele

4.3.4.1 Age Groups

4.3.4.2 Social Roles

4.3.4.3 Previous Achievement

4.3.4.4 Entry Level

4.3.4.5 Constraints

4.3.4.6 Quality Control

4.3.5 Program and Curriculum

4.3.5.1 Source

4.3.5.2 Materials and Resources

4.3.5.3 Procedure for Modification and Change

4.3.5.4 Content (e.g. basic literacy & remedial; rudimentary occupational & vocational; technical training; agricultural skills; professional training and retooling; certification programs; social, citizenship & liberal; recreational; value judgments & attitudes; calculating or measuring skills; bookkeeping; economics; psychology; etc.)

4.3.5.5 Additional Needs

4.3.6 Processes

4.3.6.1 Organizing people (e.g. organizing people: individual methods of correspondence, study, apprenticeship, internship, directed individual study; group methods of class, discussion groups, workshops, institutes, meetings, forums)

4.3.6.2 Techniques (e.g. information giving: lecture, speech, debate, symposium, panel, etc.; skill acquiring: process demonstration, role playing drill, buzz groups, seminar, case study, simulated performances, etc.; knowledge applying: group discussion, buzz groups, etc.)

4.3.6.3 Devices extending effectiveness of methods and techniques (e.g. illustrative devices: result demonstration, films, etc.; environmental devices: arrangement of seats, room illumination, types of seats, etc.; manipulation devices: working models, simulations, etc.)

4.3.6.4 Quality Control

4.3.6.4.1 Admission Standards

4.3.6.4.2 Rentention Standards

4.3.6.4.3 Completion Requirements

4.3.6.4.4 Exams on Competencies

4.3.6.4.5 Performance Criteria

4.4 OUTPUT EVALUATION AND FEEDBACK

4.4.1 Pre-Test and Post-Test

4.4.2 Interviews

4.4.3 Questionnaires

4.4.4 On-the-job Performance Records

4.4.5 Research

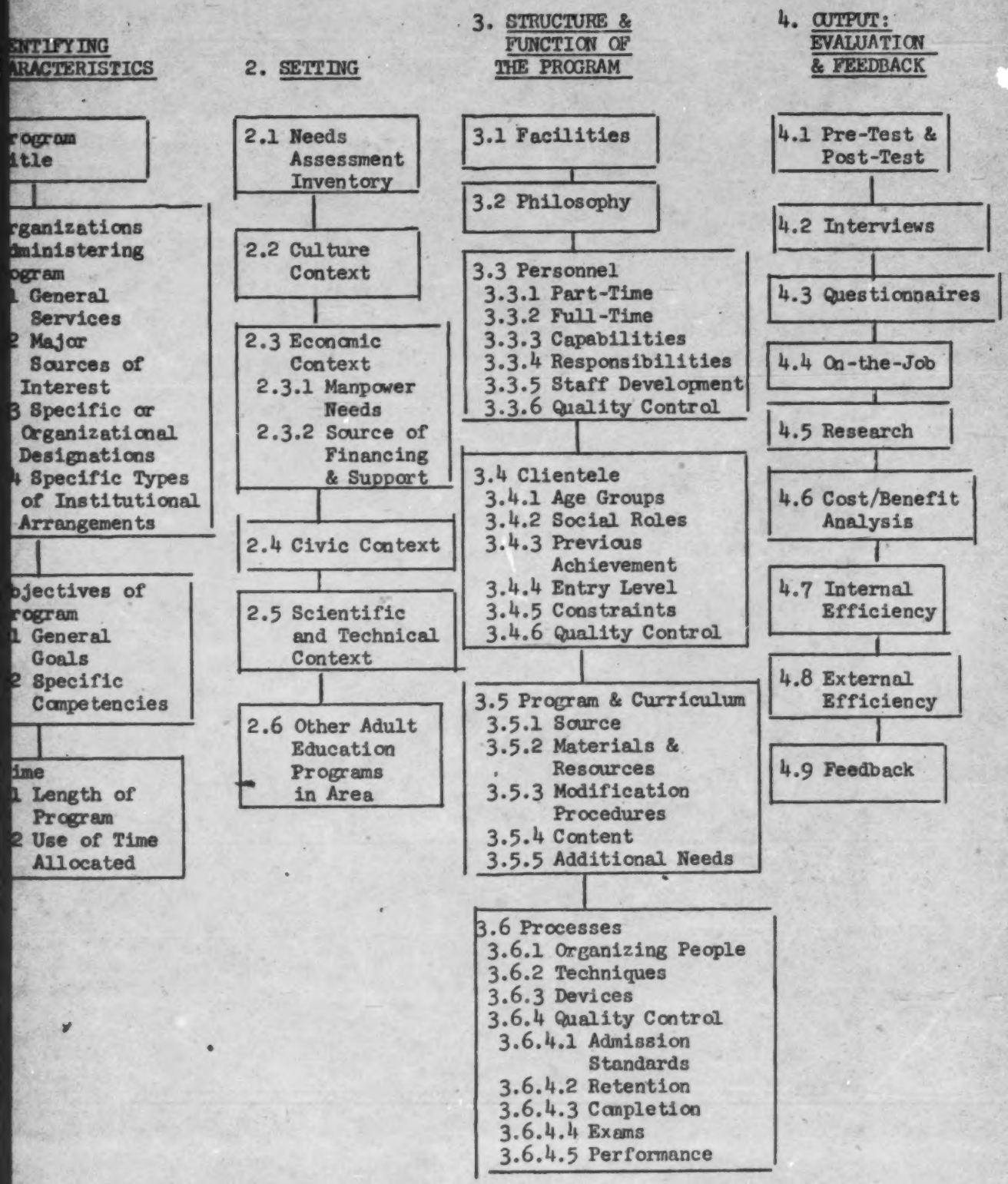
4.4.6 Cost Benefit Analysis

4.4.7 Internal Efficiency

4.4.8 External Efficiency

4.4.9 Feedback

GRAPHIC SYSTEMS ANALYSIS CLASSIFICATION MODEL FOR INDIAN ADULT EDUCATION ACTIVITIES



ADULT EDUCATION IN INDIA: CHANGING EMPHASIS FOR DEVELOPMENTAL PURPOSES

by

Moses Stambler

1. INTRODUCTION

The tasks and problems confronting Adult Education in India are extremely difficult to cope with, and often staggering to the imagination. The 1971 Indian population of over 557 million, an increase of 359 million from 1951, lived in an area about one-half the size of the American mainland, and on a less bountiful land. In 1971, approximately 80% of the population lived in villages, and national per capita income was less than $100 per year. There had been a rising proportion of literates in the population, from 24% in 1961 to 29.3% in 1971, but the actual number of illiterates had risen because of population increase, from 298 million in 1951, to 386 million in 1971.

Unemployment and underemployment are widespread in Kerala, a state with the highest literacy rate in India, where it takes about three years for a college graduate to secure a semi-skilled job driving a taxicab. In India, the population increase over jobs available is at least two-fold leading to a widespread increase in unemployment and underemployment. In this context, Adult Education has of necessity often taken the basic form and functions of health, nutrition and family planning education, elemental agricultural and industrial skills, and literacy education.

There are increasing attempts to utilize Adult Education as a component in national development schemes, and the current situation and changes taking place in Adult Education in India serve as important bellweathers of the broader changes taking place in Adult Education operations, especially in the less developed nations.

2. LEGAL AND GOVERNMENTAL SUPPORT FOR ADULT EDUCATION

There are clear practical expressions of commitment by the federal government of India to advance Adult Education, even though there is no legal statue to make Adult-Education a matter of personal right for the individual. The commitments by the government however are tempered by the reality of the Indian federal political system. As in the American federal system,where central or federal power is not strongly generated, for education in general or Adult Education in particular,

India too faces this type of endemic organizational problem. Although Adult Education has been mentioned and provided for by the Indian federal government in every one of the past five-year plans, the reality is that educational systems including adult education, are matters of concern or neglect for the 21 Indian states rather than the central federal government. Although the central federal government does provide some coordination, advisory organizational and fiscal support, the state level as well as the district and village levels are really where vital policies and plans are determined, and implemented. This poses a key problem on the effective uses of education for developmental purposes, especially where the planning commissions of the federal government neither have the planning nor implementing and fiscal capacity to advance the programs advocated.

There are two major program areas for Adult Education in India. Those of the Federal Ministry of Education, and departments of education in the states, directed towards the masses of Indian adults in both urban andrural society who are illiterate and semi-illiterate, and those concerned essentially with job skill and vocational development

that come under different control agencies such as governmental Ministries of Health, Agriculture, Railways Post and Telegraph and Defence, and family planning, in-house business and private agencies.

3. NEW DEVELOPMENT OBJECTIVES

There is a growing recognition in the field of economic development of the need to transcend traditional stress on quantitative expansion of Gross National Product, which often reflects elite acquisition of goods and services and move instead to an improved qualitative distribution for a broader percentage base of the people. With this shift to more comprehensive and inclusive developmental objectives, has come a shift in emphasis on strategies to be used. Under traditional developmental approaches, major stress was placed on developing the formal elitist college oriented institutions on the assumption that the production of a select leadership cadre would in turn contribute most to the general welfare of the common people. This improvement for the masses for the most part did not take place. Investing large amounts of limited resources in this select educational area, resulted in further national division by reinforcing the colonial heritage and the reality of two nations, the haves and the have nots.

With the new emphasis on a more equitable distribution of an improved life quality, nonformal Adult Education is becoming increasingly significant as a major strategy for developmental purposes. This is resulting in a consequent shift away from almost total dependence on the formal educational structure, and its stress on production of elites in the K-College educational ladder.

4. EXPANSION AND BROADENING OF THE CONCEPT OF ADULT EDUCATION

Through a series of economic development plans implemented since independence in 1947, India has been attempting to mobilize for a better future. After independence, the idea of mass literacy received the main emphasis of Adult Education in India, a nation where nearly 80% of the population was illiterate. In the first two five-year plans after independence, recognition was given to the basic incompatability between wide-spread illiteracy and rapid social and economic progress in Indian Democracy, but emphasis was placed on literacy rather than its social implications.

As a result of the Education Commission investigation of 1964-66, it was recognized among other things that direct literacy campaigns among adults were not accomplishing a reversal of the trend, and that a new mass national effort was required, focusing on social education. The aims of this social education approach were sixfold: to secure literacy, to promote life, health and hygiene, to develop skills that could contribute to raising the standard of living, to provide opportunities for practicing and learning the responsibilities of citizenship, to promote opportunities for recreation, and promote the social education of women. The emphasis was directed to broaden the Adult Education concept to include wider ranges of activities than mere literacy, i.e. community and social development, civic education, cultural and recreational activities, development of the folk arts, library development and regular literacy work.

Delivery agencies for this "social education" concept were to be the local government agencies of community development, voluntary

agencies, community centers, youth clubs, women's organizations, farmers groups, recreation centers and literacy training centers. This type of emphasis has resulted in programs such as agricultural extension services to improve farmers competence for improving agricultural practices, and combines the efforts of at least three federal ministries Family Planning, Agriculture, Education Information and Broadcasting. The efforts of these ministries come together on three parts of this program: the training of farmers through Farmer Training Centers, demonstration camps and young farmer groups, radio broadcasting of farmer discussion groups and forums, and actual functional literacy courses in approximately 100 agricultural districts.

Included in this "social education" approach has been a recognition of city worker and the Adult Education needs of urban areas. This has included programs with a stress on urban based Polyvalent Adult Education Centers for city workers in cities like Bombay (Shamrik Vidyapeth) and other centers of economically and educationally underprivileged clients in need of job related skill development. Undergraduate college students have also been provided with an opportunity for participating in developmental programs, including Adult Education, through the activities of a National Service Scheme.

5. NEW STRESSES IN INDIAN ADULT EDUCATION

There is an increased awareness of the reality of life-long educational needs in contemporary society and in our rapid changing world, and recognition that information overload and skills imparted

at any one point in time, are generally inadequate to meet the changed needs and demands of coping with life areas at a later date. There is an evident recognition of a need not only for training but also for continuing cycles of retraining adults based on the changing needs, demands and problems of modern society. In the fifth five-year plan (1974-79) recognition has been given to the changing role and function of adult education, through a fiscal increase of nearly 400% for adult education operations over the limited expenditure in the fourth five-year plan program.

There is also an increased linkage being fostered between governmental and non-governmental agencies in education. The traditional divorce of adult education from the formal educational stream and from other governmental agencies, is being looked at more closely with the hope of developing more adequate linkage between the sub-systems of Indian society.

The traditional emphasis on formal education, K-College, as the major strategy for national development is being challenged because it has failed to provide the necessary broad base for national advance, and has not provided an elite who could and would produce effective leadership to achieve this national advance. There is greater governmental recognition that national and personal development strategies cannot rely exclusively on the formal educational operation to provide the changing vocational and attitudinal skills needed by large masses of the population, and a growing awareness of the need for utilizing the non-formal adult education operations as major components in

balanced strategies for advancing society. Emphasis is being made on developing and expanding nonformal programs for youth in the 15-25 age group as ways of positive linkage between in school education and non-formal education and skill training.

There are clearly major changes underway in Indian Adult Education, which should be watched closely and conceptually related to developments in American Adult Education. I suspect we would find a significant confluence of nonformal strategies being experimented with and developed in both societies to meet similar categories of problems of coping with and exercising a degree of control over our rapidly changing global environment.

SOME ADMINISTRATIVE PRACTICES IN INDIAN NON-FORMAL EDUCATION

by

Frank Repole

Preface

The author of this report has attempted to identify front-line emerging administrative practices which contribute materially to the effectiveness of non-formal instructional programs for adults in the areas of functional literacy, social competencies, cultural and political understanding and productive skills requisite for personal and family living.

****

WHAT ? WHEN ? WHERE ? WHY ? HOW ?

Before any kind of any instructional program can be implemented into an urban or rural area, whether it be a heavily populated center, a village or a tribal unit, the administrator must have an understanding of both physical and human characteristics of the area to be served.

He must take into consideration such factors as: climate, seasonal changes, topography, soil fertility and major occupational or vocational activities. Likewise, he must be informed as to the simbiotic composition and distribution of population to be administered.

An appraisal of the human element should attempt to discern not only the needs but the resources in terms of leadership in the various communities, villages and tribal areas. The activities by which the basic needs such as food, clothing and shelter are provided should be noted in an attempt to make learning more functional and relevant and thereby more palatable as well as effective.

Generally, the needs of adults fall into 4 categories, all of which serve a purpose and therefore may be identified as "functional". These may be identified as follows:

1. Vocational skills requisite for productive purposes, economic and subsistence such as acquisition of food, clothing, shelter and opportunity for self improvement.

2. Social skills such as child care, health, nutrition, food preparation, clothing repair, budgeting and political awareness and competency.

3. Literacy skills involving communicational and computational skills, oral expression, reading and writing.

4. Cultural understanding including the native language, customs, traditions, religion and the heritage as pertains to architecture, music, sculptoring, painting and craftsmanship of all kinds.

NEEDS: Even before attempting to identify the specific and immediate needs and/or interests of the population to be served, the basic needs common to all should be considered. Thus:

1. The need for Recognition
2. The need for Acceptance
3. The need for Security - (freedom from want of food, clothing, shelter and freedom from discrimination)

Identification of needs by the administrator must be correlated with the recognition of need by the adult or adults involved. The prescription is the usual practice, only where recognition of need is present in the learner, will the requisite motivation for acceptance and positive action prevail.

Communication must be established. This may be and should be effected in a number of different ways: (1) Informed persons indigenous to various groups areas may identify needs. (2) Advisory groups under indigenous leadership may be organized for the expressed purpose of identifying need. (3) Periodic surveys of productive effectiveness and/or personal and family living may reveal immediate needs whether it be in the area of functional illiteracy (productivity), academic illiteracy (communication and computation), or cultural illiteracy.

Identification of needs may also be effected among the more literate by use of the questionnaire or interest check list. It must be kept paramount in the minds of administrators that educational devices including the spoken word, movies, printed materials, group meetings, demonstrations and illustrations must be utilized in an effort to reveal

the needs to those not even aware of their shortcomings and deficiencies. Thus, education is means as well as an end. Also, administrative and supervisory needs must be recognized if educational objectives are to be met.

PUBLICITY & RECRUITING

A. Public awareness of instructional opportunities available may be affected by the following devices:

1. Organizational orientation by group representative.
2. Public announcements via P.A. systems, radio and T.V.
3. On site presentations, demonstrations, puppetry.
4. Movies, slides, film strips, posters, group meetings, etc.
5. Fliers printed in multi languages.

B. Recruitment of participants in the instructional program should be focussed on individuals with similar problems or needs. In every instance, instruction should be relevant to the needs of the participants.

C. Recruitment and training of instructors should precede organization of classes and utilization of instructors indigenous to the area has proven most effective. Teacher training programs, clinics, workshops and institutes are most often conducted by the universities, colleges or technical institutes in the area.

SCHEDULING AND PROGRAMING

1. It is recommended that flexibility be exercised at all times in regard to time, duration and location of all instructional activities.

2. Physical accommodations: If an indoor facility is required for shelter from the elements, adequate lighting should be provided. In some

instances, where this is not possible, instruction should be restricted to the day-light hours.

3. Time: Instructional programs should be scheduled at such times and for such periods as are most convenient and least disruptive to the regularly scheduled work activities of the participants.

CURRICULUM CONTENTS

1. Curriculum contents should be consistent with the expressed goals and objectives of the instructional program and designed to meet the needs of the adult participants.

2. Specificity of objectives should be first and foremost in planning and conduct of instruction.

3. Concepts as well as skills imparted should be both functional and relevant to the expressed needs and interests of the adults involved.

CURRICULUM MATERIALS

1. Hardware, when budget permits, might effectively include such equipment as models, mock-ups, projectors of all kinds, electronic and mechanical learning machines, battery operated tape recorders and miscellaneous reading aids, (assuming that electricity is available).

2. Printed literacy materials, in the appropriate language should be written in large type and should be well illustrated with diagrams and/or pictures.

3. It is recommended that teachers be encouraged to improvise and prepare curriculum materials in the form of charts, illustrative exhibits, displays, flash cards and "pass-out" items.

4. Utilization of project reports or demonstrations often results in improvisation of teaching aids by the participants themselves which might enhance instruction at no additional cost.

METHODS AND TECHNIQUES

It has been observed that literacy instruction for the most part has relied principally on lecture and/or a minimum amount of blackboard and notebook drill.

In most instances, this might be attributed to lack of equipment, materials and inadequate lighting. An honest effort, however, is evident to train indigenous instructors from the various villages, tribes and urban areas in teaching techniques and to acquaint them with the materials available. Improvization, also, seems to be a requisite part of training due to budgetary limitations.

Training at present appears to be carried on almost exclusively by universities and private agencies as are most of the non-formal and functional literacy classes.

Puppetry, apparently is regarded very highly as a teaching technique in the Indian educational program. This, I believe, is due to its ability to vitalize instruction through animation and dialogue. Its motivational value, however, I believe is limited despite the entertainment aspect of this device.

Particularly since instruction in India must be functional in order to justify itself, opportunity for immediate practice and application should be a requisite part of the instructional program whether it be provided in the classroom setting, a laboratory, the home, on a farm on

other productive setting. Likewise, instruction must be varied if participants are to be retained until their needs have been met.

To this end, there must be a correlation with the mass media such as the newspaper, radio and television. Until such time, however, that monitoring radio and television centers can be established in cities, villages and tribal areas, educational activities must be conducted almost on a person to person basis with concentration on functional skills relating to immediate needs. This is an expensive operation and requires a concerted and cooperative effort rather than a competitive one.

Education can and must be a gratifying experience as well as beneficial from the practical on functional standpoint. Thus, it may well be supplemented by a significant amount of entertainment for motivational purposes.

To summarize, techniques of teaching should include lecture, demonstration, illustrations, role playing, laboratory work, problem solving and application. Materials and instructional devices should be both available and appropriate.

FUNDING

This area of administration requires both an understanding of the various avenues of support and ability on the part of the administrator to secure the requisite funds for a successful operation.

In the village organization, limited governmental support has been forthcoming through the elected official. However, the amount made

available varied with the promotional ability of the educational administrator rather than with the educational needs of the community, village or outlying tribal units.

Inequity with reference to support has resulted in the assumption of educational responsibility by many private parochial and non-sectarian agencies and institutions. It is here that the greatest effort has been expended. Of necessity, most of these agencies have to be self supporting or practically so.

This, inevitably, requires that the participants pay tuition fees and for such materials as may be necessary for instructional purposes. Thus, the educational system automatically eliminates the under-privileged who cannot afford to attend these private institutions.

Unless instruction is adequately funded at public expense, deficiencies in terms of qualified staff, facilities and materials are bound to minimize the functional value of the literacy program and all forms of non-formal education will be stifled. These include: communication skills, social and family life problems, vocational skills relating particularly to agriculture, animal husbandry, marketing and crafts.

Unless and until public support for adult education is legislated and administered equitably, judiciously, and expeditiously as well as prudently, illiteracy will continue to plague society, particularly in a country where its plight may be attributed in good measure to illiteracy as well as mass incompetencies relating to personal and family life problems.

COMMUNITY RESOURCES AND PARTNERSHIPS

The administrator who works alone works in a vacuum devoid of any outside influence, either of a positive or negative nature. He thereby

is guilty of neglect and failure to utilize and capitalize on the many opportunities for cooperative effort.

Community partnerships should be established between the religious as well as the commercial, industrial, social, educational and agricultural agencies at work in the area to be served by the educational program.

Such cooperation may provide physical facilities, equipment, instructional materials and even resource personnel who might provide special instructional services. Likewise, such agencies may well assist with the identification of needs and recruitment of both instructional staff and participants. Community cooperation and partnerships inevitably give status to the educational program and renders its petition for financial support additional validity and significance to the funding agencies.

IN SERVICE TRAINING

In this area of operation, no-one should be excluded. As rapidly as the circumstances change from day to day and the needs of individuals change in a changing society, to too must administrative techniques, strategies and device change. So, too, must the instructors adjust, adapt and make more meaningful the fruits of their efforts.

This mandates a continuous chain of enriching experiences on the part of both novice and veteran educators whether they be instructors or administrators. Without such an in-service training program, incompetents will remain as such and will continue to plague the educational program and contribute to its ineffectiveness.

CONCLUSION

In conclusion, it might be stated that the problem ahead requires qualified, knowledgeable and dedicated leadership, ready, willing and able, to initiate concerted and cooperative action towards implementation and continued operation of an educational program which must be given national priority and support. Only through such a program reaching into even the most remote alleys and corners of the large cities, the outlying villages and tribal areas, can life in India become tanable and its society become affluent to the extent of self sufficiency and self realization.

AN INQUIRY INTO THE RELATIONSHIP BETWEEN THE SOCIAL STATUS OF INDIAN WOMEN AND THEIR EDUCATIONAL OPPORTUNITIES

by

Leah G. Stambler

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I. Introduction

As a college instructor of History, touring India is a dream come true. A cornucopia of information, sights, and understandings are available -- waiting to be plucked, enjoyed, and shared. However, the historic features of Indian civilization and development have not had my undivided attention on this, my second trip to India.

In the summer of 1975 I traveled through India for sixty-five days as a participant in the first U.S. Government funded project for Adult Educators. The purpose of the trip was to enable twenty-two New Englanders involved in Adult Education to (1) visit public and private adult education centers and Federal and state government offices in India; (2) meet with their educator counterparts in the states of Uttar Pradesh, Rajasthan, Maharashtra, Kerala, Andhra Pradesh and West Bengal; and (3) absorb the myriad aspects of Indian culture, both past and present, for instructional use. The ultimate goal of the project, conceived and directed by Dr. Moses C. Stambler of Southern Connecticut State College, New Haven, Connecticut, was to enable American Adult Educators to learn about the accomplishments of their Indian counterparts and to utilize that information, where relevant, in the planning-implementation-and evaluation of Adult Education programs in the U.S.

It is almost impossible to capsulate in this paper the wide range of my experiences, attitudes, and emotional reactions during the trip. My first visit to India in May, 1974 lasted for almost three weeks. At that time, I deciphered a pointillistic mural of Indian

society that has been filled in and verified during my 65-day trip. I shall focus on the condition of adult education for Indian women and the relationship of their education to their social status. My information will be based on observations during my stay in the above named states of India, and information gleaned from literary, sociological and educational publications.

II. The Setting

India - once the most treasured jewel in the crown of the British Empire. Now, a young nation struggling to survive the onslaught of its staggering socio-economic problems and mounting political crises and emergencies.

India. The very mention of the name conjures up images of blinding white marble at the Taj Mahal; murkey brown and grey water slithering past the ghats along the Varanasi station of the Ganges; glistening aquas, blues, and greens blending in the white crested waves lapping off the coast of Trivandrum; dung encrusted walls and huts drying in the sun of Rajasthan and West Bengal; voluptuous trees; burdened with their wealth of coconuts, bending to the pressure of torrential monsoon rains in Kerala; brownish-gold stone ruins of Chittorgarh standing as silent sentinels of Indian nationalism; dust-swept red sand stone pavillions in the ghost town of Fatehpur Sikri; the drone of beeping three-wheeler scooters and the deafening horns of buses in the streets of Bombay and Delhi; towering skyscrapers in Bombay and Calcutta attesting to the success of Indian private enterprise; the high pitched lament of malnourished and ill children for "bakshish";

and the intermittent and rare fragrances of jasmine and roses wafting through the air amid the stench of Calcutta's debris laden streets and markets.

Pervading all of these images of monuments to historic glory of modern Tata "towers of victory", of natural geographic beauty, and of Indian rural and city life are the peoples of this huge sub-continent. Men, women, and children-young and old, rich and poor, healthy and lame, clothed and ragged, malnourished and paunchy - can be seen moving in an ever-flowing rhythm of life in the villages and cities throughout the country -- orchestrated in their movements by the duties, norms, and restraints of their society.

As a "liberated" American woman - wife, mother, and professional educator - I am in awe of my Indian sisters. Travelling the length and breadth of the subcontinent, I found them to be the focus of my interest and concern. In turn they inspected me - as a woman and a mother-with wide eyes of interest. Several differences separated us at first glance - physical appearance, clothing styles, carriage, types of occupations, and freedom of speech and movement. But on closer contact, I realized that we were united by many human cross-cultural values and goals.

The nine week duration of my trip enabled me to observe and have personal contact with women on most levels of Indian society. In both rural and urban settings I was intrigued by the dichotomy between American and Indian women.

I feel that the fact that I was travelling with my husband and three small children made a significant difference in the interaction I had with the Indian people generally. I was not categorized as another American "memsaheb" stereotyped in the cinema. Rather, the presence of my children gave the Indian people in the villages and towns we visited an opportunity to see an American woman as mother and wife. It was in this area that I was able to break through the cultural differences separating us.

A particular incident will always remain in my memory. The group was invited to visit the village of Varade (outside the city of Poona, Maharashtra) to observe the accomplishments of the literacy program in that rural area. The people prepared on elaborate welcome for us and exhibits of the achievements of their village. Amid all the efforts to extend their hospitality, the villagers were intrigued by the presence of three small American children. I was told later by our Indian escort that the women were happy to see me with my children and felt a kinship to me in my role as mother. Apparently, my behavior as mother and wife was a welcome change from the stereotyped vision of the American woman. Also they felt that my role and position vis a vis husband and children were compatible with their own. During the closing ceremony that evening, all the members of our group were seated along the side wall of the village temple. Every resident of the village - man, woman, and child - was seated on the floor facing us. Looking out at the approximately two hundred faces intently fixed on us, I fet a strong wave of attachment for these warm,

sincere, and gracious people. We smiled at each other and communicated mutual respect without saying a word. During the entire proceeding one particular lady and I had our eyes riveted on each other. She was about fiftish and in her face I saw the face of all Indian women. It was weathered from her years in the fields, alive with the light of optimism and loyalty, softened by an inner glow of humanism, and lined with the burdens of her responsibilities as a woman. She had an almost hypnotic effect on me. As we left the temple, she pushed forward from the third row and came up to me. I felt a surge of immeasurable sisterhood with her. I blurted our "Jehin" (good night), "Tanewad" (thank you). She and the ladies responded heartily and apparently chuckled at my American accent. Then, before I knew it we were locked in the traditional embrace of greeting that I had seen among the village ladies countless times. I really don't know who did it first, she or me. Nevertheless, the next thing I knew I was being passed from one lady to the next - getting hugged and returning squeezes with equal fervor and sincerity. When we returned to our buses I was able to find out that this lady was the most respected woman in the village and was, in essence, the leader of the women. That evening I was convinced that I had to learn more about India's greatest resource ..... its women. In the "States" women have wielded the power to generate a social revolution for "liberation" from their stereotyped roles as mindless "sexobjects".

India is another case. Here, in a nation politically dominated by a female Prime Minister, women are "second class" citizens. How is that possible?

This paper is a result of my exploration into the issues of the social position of Indian women. I have tried to uncover some of the historical aspects of this topic. Also, I have tried to probe for links between educational opportunities and whether or not there has been any effect on the social status of women when education is provided or withdrawn.

III. Personal Impressions

I have always believed that one of the major facilitators of social change is education. Based on this assumption, I expected to see large-scale efforts toward the improvement of the social status of women reflected in the educational planning and functioning of the adult education programs I visited. However, I found that the treatment of women's problems and needs were secondary to that of fostering the Farmers Functional Literacy Program. It is apparent that social education has spread in only a small section of the nation, and the need for public awareness in order to implement social legislation has not been met by the Government. The following quote summarizes observations I made during my travels:

> Millions of women still suffer, because they are women. From the time she is born, the average Indian girl is still made to feel inferior to her brother. He is entitled to better food, better clothing, better education. Though the average age of marriage is sixteen years, the norm of university of marriage leads to very serious consequences. The belief that a girl should be married before a particular age and that, too, in a specific group has helped in perpetuating the custom of dowry. Unfortunately education has not in the least led to weakening the hold of this custom; in fact, it has gained in strength and is taking newer and more pernicious forms.[1]

Discussions that I participated in with people in Udaipur, Rajasthan substantiated the foregoing comment found in Women in India. During one visit to the Home Science College of the University of Rajasthan, I had an informal talk with four young ladies enrolled in the program. They ranged from about eighteen to twenty years of age. They were apparently middle class girls, based on the quality of their saris and grooming. I asked them why they were college students; to which, they replied that if they obtained a college education they would make a better marital match. I asked them what their plans were after graduation, and only one girl said that she knew that she was getting married soon. The other three girls said that they would go on for further schooling. Once again, I asked what they would do after that phase was finished. The girls smiled broadly and tittered that they would get married. They indicated that their family would have to provide a dowry for them and probably would make the match and arrangements for them. I asked the girls if they expected to utilize their education in some gainful employment after marriage. They became a bit uneasy and one girl cautiously explained that she would so so only with the approval of her future in-laws. I further asked what she would do if she really wanted to be employed, met opposition from her in-laws and had the support of her husband. She indicated that if her husband were not financially dependent on his father and her mate agreed with her, that they would move out of the joint family and set up their own household. The other girls quickly added that this type of situation was very far fetched and that more often than not the girls would not challenge the authority of their in-laws and husbands.

I was very interested in the responses to my questions. I understood very clearly that even though the Constitution granted women equality of opportunity and guarantees of legal protection from discrimination, the women themselves needed to cleanse their minds of the traditional stopgaps to female social development. The following comments by Smt. K. Amareswari, Government leader in Hyderabad, sheds light on the view of enlightened Indian women as to their plight in society.

> ...law recognizes equality for males and females under our Constitution and this must be brought in actual life by bringing about Social changes in the Society. It is we who must mould the outlook and thinking of the Society in the right direction to achieve the great result which we aspire for equal treatment if not more. Thus we have great responsibilities to discharge at home and outside. We cannot divorce our responsibilities and duties in bringing up the children at home and our other responsibilities outside the home. We must find a harmony in between these two divergent activities. No nation can thrive unless the women work hard towards progress and prosperity. We must of necessity carry heavier loads than males in bringing about greatest pleasure of the greatest number. This can be achieved only if the women in India are given the same respect and reverence which they commanded in the ancient days. Towards this goal, we have to work with unity and courage.[2]

The last few lines of the above quote seem to bear out the veracity of Kuppuswamy's hypothesis that the present progress toward female social equality is only a return to the situation endemic in the Vedic period.

My previous comments as to the priority given to the education of males over females may be substantiated in various reports and publications, but the following conclusions are based on my visitations to several adult education classes for women.

Outside the city of Jaipur, Rajasthan I visited a farmers' cooperative and observed an evening meeting of the Farmers' Functional Literacy Program. The men and women met in different sections of the compound and apparently had a different focus for their education. Both men and women were supposed to become literate as a result of their class attendance, but the content of the women's program was to supplement that of the men's. The men were supposed to apply the learnings of the literacy program directly to the improvement of their agricultural output. The women were taught to cipher and become literate, but I was told the main reason for this part of the curriculum was to enable the women to keep books for their husbands and to help with farm routines. I did not get the impression that the curriculum provided for social education concepts that would assist in the improvement of the social status of women. In fact, many of the women in the class were in purdah and covered their faces with the entry of male members of our group into the area of the compound. Social legislation calling for the acceptance of women as individual personalities did not seem to be operational.

At another visit to a women's literacy class outside of Udaipur, Rajasthan, I observed a woman teacher with her class of about twelve. Apparently, the teacher was discussing child rearing and prenatal hygienic problems with her students. It was done on a meager basis, with the teacher instructing the women orally and without the use of audio-visual materials. The discussion of these problems was only a small part of the general curriculum which included language, arithmetic, and handicrafts. The women apparently were quite interested in the sessions, and had given up several hours in the

afternoon to improve themselves. My feeling was one of admiration for these women who were burdened with the responsibilities of their home and child rearing, but took the time to enrich themselves.

As a result of my extended stay in Rajasthan my impression of the social status of women in that state was that they were still bound to the traditional patterns of a lowered social status in the area of employment, freedom of choice in marriage, and rights vis a vis the male members of their families. I also developed the impression that many middle class women had the advantage of formal education but were doing nothing with it because of the restraints of society and their own myopic view of their rights and privileges as individuals. It is this group of the female population who I feel are an untapped resource for national development. On the other hand, I believe that the educational opportunities afforded women of lower caste and class are not adequate. I feel that the central and state government should cooperate in this area so that the social legislation protecting women may have more meaning and validity in reality.

Most of the academicians I have come in contact with in India have described their country as characterized by "diversity within unity". I think that this is an accurate evaluation of the observations I have made about women. Rajasthan was not representative of the rest of India. During my visits to Maharashtra and Kerala, I got the impression that the women in those states were in a better

position as far as loosening themselves from the restraints of traditionalism especially in the matriarchal society of Kerala. This did not hold true, however, for the city of Hyderabad in Andhra Pradesh. Here the traditionalism of the Muslim code was blatantly obvious in the burka attired ladies filling the market places and streets of the cities. This was the "diversity" mentioned by the lecturers in Udaipur. The "unity" seems to be presented in the common state of female subservience still prevalent in the Indian home.

IV. Historic Perspectives

> .....the recent changes in the status of women in India is not a sign of progress but is really a recapturing of the position that they held in the early Vedic period. Literary and historic research have now established beyond doubt that the women held a position of equality with men during the Vedic period.[3]

This analysis of the contemporary social position of Indian women by B. Kuppuswamy provides a fascinating look into Indian History. Apparently, the year 300 B.C. is a watershed in the development of women's social status.[4] Before that time women were held in high social esteem, as evidenced by some following aspects in the categories of education and marriage.

Educationally, women were on a fairly equal plane with men. Both sexes participated in Vedic studies. Twenty women writers are known to have composed hymns used in the Big Veda. Many wealthy girls were given a fair education, and great women scholars, such as Ashoka's sister Sangamitra, have been recognized.

Maritally, women were not compelled to become wife and mother. The custom of "Amajur" or growing old in a father's home was acceptable. No limitations were placed on marriage age and a girl was not looked upon as a problem for her family. Frequently there were love marriages and intercaste marriages, since Vedic women had a voice in the selection of their husbands. It has been shown that there is a relationship between these factors and the previously mentioned educational attitudes. The life of the widow in the Vedic Age was not marked by the restrictions and austerities demanded in the post-Vedic times. Widows were allowed to remarry and sati (self-sacrifice) was not mentioned in the Rig Veda. Divorce was permissible, also; as was the idea that remarriage was not to be dreaded. The economic and legal spin offs of these factors were that husband and wife had equal rights of property ownership, and held their possessions jointly. One author, Dutt, writing in the later part of the nineteenth century made the following comment about the Indian women of ancient days:

> .....considered as intellectual companions of their husbands, as the friends and loving helpers in the journey of life of their partners, in their religious duties, and the centre of their domestic bliss, Hindu wives were honored and respected in ancient times.[5]

Kuppuswamy's emphasis on the year 300 B.C. is significant because "..... the great social changes which took place after 300 B.C. led to a degradation in the status of women." The sociologist is careful to call our attention to the fact that the characteristics of this degradation (i.e. purda, seclusion, prohibition of divorce,

prohibition of widow remarriage) were confined for the most part to the upper castes and urban areas, or less than ten per cent of the total population. Rural women, comprising more than ninety per cent of the total retained considerable freedom even after 300 B.C. in the areas of widow remarriage, full participation with their husband in agricultural and craft work, freedom of movement, participation in religious festivals, and freedom to sell milk, vegetables or other produce in neighboring areas. In the realm of child marriage, polygamy, and the condemnation of intercaste marriage, both rural and urban women suffered similar restrictions by the norms of society. Apparently, the vast gulf between the status of women in the Vedic period and in the post-Vedic period was perpetuated into the modern period. According to Kuppuswamy "the dual standards of morality set up by many prevailed right up to 1950".[7]

If we inquire into the factors that produced the degradation of women, some knowledge of Indian history is important. During the consolidation of Aryan power, many non-Aryan subjects were homogenized into the empire. Intermarriage between Aryan and non-Aryan was common. However, non-Aryan subjects were excluded from religious sacrifice or ritual because she did not know Sanskrit and lacked formal education. Gradually, all women became ineligible for admission to Vedic studies and participation in certain religious duties because of the complex training needed to perform these responsibilities. A direct outgrowth of the discontinuance of Vedic studies for girls at the

ages of eight and nine was the substitution of marriage for this segment of the population.

> The discontinuance of Upanayanam, the neglect of education and the lowering of the marriage age produced disastrous consequences upon the position and status of women....[8]

Marriage became the prime activity in the life of women at a tender age. Denied the advantage of maturation and education, the wife became totally dependent upon her spouse and marriage was looked upon as a sacred and irrevocable union in which the husband reigned supreme. Royal families became models for emulation by the lower classes. The coalescence of political domains was matched by the development of large harems among kings. Under these circumstances women were secluded from the outside world (purda) by royalty and lesser nobles Chaotic political conditions between 200 B.C. and 300 A.D. contributed to a sense of despondency as a result of the invasions of the Greeks, Scythians, Pathians, and Kushans. Political reverses, atrocities of war and the decline in general prosperity were contributing factors. In this period of emotional depression, ideals of renouncement of the world were common.

> The position of women, on the eve of the British conquest had reached one of the lowest points in Indian history. The peculiar feudal social structure with its patriarchal joint family, hierarchal segmented caste framework, and traditional values emphasizing inequality based on birth, sex and age was almost rigidified into a steelframe as a consequence of invasions, internecine war and other forces. Woman occupied a distinctly low status in this structure. The doctrines of rebirth, 'Karma' 'Dharma', the norms which highlighted rigid standards of purity and chastity for woman as an instrument for preserving the sanctity

> and purity of blood and family, the invocation of the ideals of Pativrata Dharma and woman as mother, the elaborate and complex rituals buttressing Brahmanic superiority in social hierarchy and also the value of a male child and a number of institutional and cultural factors led to the subjugation of women both physically and culturally.
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> .....
>
> The gradual lowering of the age of marriage which practically resulted in infant marriage, the practice of polygamy which created a perennial insecurity in the mind of the women particularly of one who had not given birth to a male child, the double standards of morality in the upper castes of not permitting divorce to women even though men could marry any number of times and the inhuman custom of 'Sati' wherein a widow was expected to follow her husband in death were some of the social shackles which bound women. Where the custom of 'Sati' was not prevalent, the widow was expected to remain in permanent widowhood, living a life of drudgery, disfiguring her appearance, to be considered as an evil omen and not to be permitted to remain present on auspicious occasions. A daughter was a liability, because she had to be married and that too before a particular age and into a specific group. If she gave birth to sons, she would attain respect, otherwise she would be an outcaste. If she became a widow, her plight was still worse. In such a social setting parents in certain communities even took to female infanticide.[9]

According to Neera Desai, woman has been inferior to man in the mind of society at large for over two thousand years. Both men and women believed females to be insignificant, lacking in personality, and worthy of being kept in a state of social subjection, denied any rights, suppressed and oppressed, and branded basically lacking in ethical fire.[10] These notions contributed to the smothering of the free development of women and reinforced the neglect of female education, child marriage, polygamy, and purda.

V. Early Social and Educational Reformism

It was not until the nineteenth century, and more so in the twentieth, that the movement for the amelioration of the status of women was launched. In this respect, the impact of British rule on Indian society must be taken into account.

> British rulers brought with them a new concept of economy, policy, and social framework; new norms and a new philosophy of life based on a new value system. The introduction of market and money economy, modern educational system and the new values of equality, rationality, secularism, respect for personality and others generated a new inegalitarian social structure and norms based on inequality....The introduction of the new value gestalt in the very fabric of Indian society, and the new juridic-economic framework...provided a climate and incentive for Indians to launch new movements - economic, political, social and cultural - for the reconstruction of Indian society on the new principles. The struggle for improvement of the status of women was also based on a new value system of recognizing woman as a personality.11

Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Malbari, M.G. Ranade, D.K. Karve, Jyotiba Phule and many other crusaders for social reform fought ceaselessly to raise the status of women in the nineteenth century. The enlightened Indian outlook at this time may be attributed to significant attitudinal changes by the reformers, such as: acceptance of liberal western ideas (e.g. principle of contract, rational outlook on life and its problems, freedom of speech, criticism of authority, questioning accepted dogmas, recognition of the value of the individual, and insistence on the rights of man instead of required duties); study of the

Upanishads (Ram Mohan Roy); study of the customs of institutions of Vedic society (Dayananda Saraswati); and, the realization by Indian liberals that national improvement and progress was impossible without the emancipation and education of women (Dadabhai Naoroji, Gopala Krishna Gokhale, Badrudeen Tayabjee).

> The initial steps to emancipate women were taken by these reformers, when they zealously worked for the prevention of female infanticide and 'Sati', when they espoused the cause of widow by persuading the Government to enact laws permitting widows to remarry, when they strongly advocated the need for women's education and when they raised a cry against the very low age of marriage and consent for sexual intercourse. These devoted, sincere social reformers not only brought about some legislative reforms and opened the gates of education to women, but also helped in arousing the social conscience of both men and women to improve the status of Indian women.[12]

The legislative record of these reformers is impressive. Between 1829 and 1881 five major places of legislation stand as landmarks in the movement to remove the social injustice and restrictive measures inflicted on Indian women by post-Vedic society. The following table developed by Leah Stambler summarizes the major provisions of these laws.[13]

TABLE I.

Nineteenth Century Social Legislation to Benefit Women

LAW	DATE	SPONSOR	PROVISIONS
Act on Sati	1829	Bentinck	abolished sati (widow suicide) and made it a criminal act to perform
Widow Re-marriage	1856	Iswarchanda Vidyasagar	widow remarriage made legal and enabled a Hindu widow to have status in society; also removed legal obstacles in the way of widows (note: it took another century for the higher caste to agree to the implementation)
Civil Marriage Act	1872	Keshab Chandra Sen	made marriage a secular ceremony; called for registration of the marriage; raised the age of marriage to a minimum of fourteen years; enforced the practice of monogamy; permitted widow remarriage; and permitted inter-caste marriage (the last two were not accepted until 1956 by the public)
Married Women's Property Act	1874		widened the scope of Streedhana (i.e. movable property given to women by their parents or husband (to include the wife's earnings acquired through her own artistic and literary skills; provided incentive for women to engage in remunerative work; encouraged women to acquire property on the basis of their own earnings.
Age of Consent Act	1881	Behramji Malabari	raise the age of consent from below 8 years to 12 years; produced the legal but not practical abolition of girls marrying below age 12.

Kuppuswamy has credited Ram Mohan Roy with initiating the movement to reverse the post-Vedic degradation of women in Indian society, and directly links the enactment of social legislation with the improvement of education for females and with the establishment of several thousand institutions for the education of girls.

From 300 B.C. to the 1800's A.D., education for females was practically non-existent. The small numbers of females who received an education were in upper castes and classes and the dancing girls who could read and write on a simple level. According to Kuppuswamy, female literacy was a "disgrace" with less than 5% of the female population literate in India.[14]

At the beginning of the nineteenth century only a few literate women were extant in aristocratic houses. By the end of the century, Kuppuswamy noted that changes had taken place as a result of increased enrollment of girls in schools and the entry of women in the professions. There is no question that the social legislation mentioned previously and passed under British rule facilitated the improved professionalization of women by the end of the 19th century.

The earliest mention of British involvement in the education of Indians is recorded in the Charter Act of East India Company (1813). The company was accorded the responsibility to educate the Indians. In essence this meant "boys only" because the British did not want to challenge Hindu social and religious customs. Between the 1850's and 1880's, efforts to implement the social reform movement for women in the field of education were meager, as depited in Table 2 developed by Leah Stambler below:

TABLE 2.

Nineteenth Century Events Affecting Female Education

DATE	EVENT	DESCRIPTION	IMPORTANCE
1859	Despatch on Education	reference made to the difficulties and importance of female education; tried to find sage and proper methods to permit the extension of education to females	cautions approach in an effort not to cause rejection of reformist ideas by the traditional Indian sources of power
1870	Establishment of Municipalities and Local Funds Committees	local governments were to help develop primary education; training colleges for women were to be established to train women as teachers in girls' schools	facilities started for special schools for girls
1882	Education Commission Recommendations	insightful discussion of the problem of female education; covered areas pertaining to opening more girls' schools; attracting girls above 12 to enroll, employment of women teachers in schools; appointment of women inspectors for girls' schools and provisions for special stipends for the training of widows as teachers.	paved the way for the entry of women into the professions (i.e. teaching medicine, and nursing)

An analysis of the nineteenth century reforms by a member of the National Federation of Indian Women, Renu Chakravarty, differs in attitude to that of the sociologist Kuppuswamy.

> There is no doubt that India in the nineteenth century had raised a galaxy of social reformers who played an important part in fighting the orthodoxy and religious bigotry that suppressed women to an inferior legal, social, educational, and political position. But these brave men could only break social prejudices and religious obscurantism to open the door of education for women and let in the light of new ideas for the equality and emancipation of women, in a restricted sphere. It was mainly

> in the cities and towns this whiff of fresh air percolated. The battle for schools, to which girls could go remained generally limited. For India was still under foreign rule. The alien rulers hardly made any arrangements for the education of the masses-far less for women. Therefore, the chances of receiving education and more so higher education - remained restricted to the middle class girls and those too whose male members had a forward-looking perspective and had to guts to face the onslaught of orthodoxy. Therefore, while some brilliant women showed their talents and went ahead, the mass of women remained in the mire of ignorance, superstition, backwardness.[16]

A further indictment of the status of women under British rule inferred hypocrisy on the part of the western rulers.

> While British rulers enunciated these new principles theoretically they adopted a dual standard in India, the conquered territory. They brought changes in Indian society only to the extent that suited their own needs.[17]

The person most responsible for his signal service in the advancement of the women of India was Mahatma Gandhi. His fundamental faith in the equality of men and women was based on his doctrine of non-violence. He used Hindu concepts and law (Dharmastras) to fortify his preachings against the wrongs done to women in the name of respect for tradition. Gandhiji showed that the ancient Indian scriptures did not advocate social injustice and social inequality. Rather, he proved that the texts after 300 B.C. directly advocated the degradation of women by denying women education, promoting child marriage, and favoring widowhood until death over remarriage. He indicated that the observance of the Dharmastras pivoted on the criterion of whether or not the texts advocated social equality and justice between man and man, or man and women.

Women were encouraged to participate in social movements and public work by Gandhiji. This was his most significant impact on the women of

India. He urged women to think independently, and favored the development of the mental capacities of illiterate women in rural areas. His message to urban women was very powerful. He proded this segment of the female population to work with their rural sisters in voter registration, imparting practical education, and helping to release village women from the chain of caste.

The women of India responded overwhelmingly to Gandhiji. In 1920 the first non-cooperation movement against the British had women participants. Gandhiji's strong wish was that the women of India share in the winning of independence with the men, and the women responded heartily - literate and illiterate women alike.

> The political participation of woman as an equal partner to man helped considerably in breaking the social shackles which obstructed the free development of women. Having come out of the four walls that had hitherto kept them away from freedom, some of the women began to realize the servile position of the women of India. These few emancipated women launched a movement to raise women's status and made a strong plea to remove the economic, political and social barriers.[18]

VI. Independence and the Social-Legal Status of Women

Independence was a new phase in the history of the fight for improving the status of Indian women. The Constitution embodied principles of equality which proclaimed the equal status of male and female in every aspect. In pursuance of the principles set down in the Constitution, legislation was passed on the central and state level to implement the philosophy of social equality embodied in Articles 13, 14, and 15. These segments of the Constitution prohibited discrimination against any citizen on grounds of sex, and assured equality before the law and equal legal protection to all citizens. The granting of adult franchise and the Declaration of Fundamental Rights led to the juridical recognition of woman as an equal citizen.

The movement for improving the status of women in the nineteenth century was integrally bound to the movement for the improvement of women's legal status. As previously described, one of the major activities of the social reformers was to press for the abolition of social evils through legal enactments. Consequently, the general view after Independence was that constitutional provisions for equality would accomplish social change.

In January, 1975 the Committee on the Status of Women, appointed in 1971 under the chairmanship of Dr. Phulrenu Guha, turned in its report to Parliament. It contains information pertinent to aspects of life for Indian women, such as: education, vocations, health and laws governing marriage and inheritance, etc. According to Hajrah

Begum, "....the result of this obviously painstaking and thorough probe does not lead one to feel any sense of achievement or progress".[19] Further, she seems to reflect a strong sense of disappointment: "By and large the vast multitude of Indian women who participated in the anti-imperialist movement did so under the firm conviction that independence would spell out a brighter future not only for the select few but for the common man, woman, and child".

According to the report Women in India, the answer seems to be the reluctance to enact a Civil Code which would be applicable to all the women in India's religious communities.

> In spite of the acceptance of this democratic principle of equality, the constitutional provision of respecting the "Personal Laws" of various communities has led to conflicting situations. The personal laws are based on the religious beliefs of different religious groups, such as the Hindu Law, the Muslim Law, the Parsi Law, etc. Their personal laws dealing with marriage, divorce, property, adoption, etc., directly affect woman's position, may even determine her status. These laws were framed at a time when women were considered inferior beings and hence there is a deep rooted prejudice against women in all these laws. They do not consider woman as an individual but as dependent on the father, husband, or son. Another limitation of these laws is that different communities give different rights to women.....[20]

After having read the provisions of the Hindu, Muslim, Parsi and Christian laws pertaining to marriage, property rights, divorce, child custody and other social laws having to do with abortion and dowries I believe that the multiplicity of legal rights for various sectors of the Indian population are a source of social discrepency

and possible contention. In spite of the limitations still present in laws relevant to Hindu women, I believe that fundamental changes in the structure of Hindu society have been effected (i.e. permission for women to dissolve marriages, establishment of the principle of monogamy, and equal rights of inheritance for women and men). Unfortunately, the provisions of the Muslim code of law are less beneficial to the equalization of the status of Muslim men and women.

General observations as to the legal status of women in the developing countries agree that there is a large degree of dependence on legal measures to improve the status of women. The conclusions as to the implementation of these measures in India are not encouraging, as presented in Women in India.

> ....no effort is made both by the Government and by the public, to implement these measures, with the result, that in spite of legislation, customs like dowry, bigamy, child marriages continue to persist.[21]

My travels through the villages, towns, and cities of India enriched my understanding of the social status of women and the problems that they face on a daily basis. However, an article on the "Social Status of Women", included as a part of the study materials for the training program for women functionaries of Hind Mazdoor Sabha and prepared by the Indian Institute of Workers Education in Bombay, was a very informative explanation of the way in which women adhere to the traditional social patterns and have incorporated modernization into their lives. The information included in the next few pages has been extracted from this article.[22]

The traditional familial status of women in India has changed to some extent in the educated, urban, middle, and upper class homes. Although the behavior of women has changed in some ways as a response to the pressure of changing times, the ideas and norm that most women in India follow are determined by tradition. It must be understood that this is not the case with women in poorer and lower caste homes, where the women in many instances are freer than their upper class sisters. However, the ideals of womanhood followed by the lower caste women have been set by the upper castes and classes. All Hindus look to Sita (Ramayana) and Savitri as models of virtuous womanhood to be read about, enacted, and extolled. In spite of the current of modern ideas flowing through Indian society, the traditional notions of womanhood continue to influence the thoughts and actions of contemporary Indians. It is significant, too, to understand that even though there is much religious and ethnic diversity in India, the Hindu way of life has made a deep impression on the country and the norms of family life. Hence, there is little difference in the familial status of the Indian woman, irrespective of which religious community she is a member.

The Indian female plays many roles during her lifetime: the daughter, the sister, the mother of a son, the wife, the daughter-in-law, and perhaps the widow. The ideals held up for a "good" daughter have not changed substantially from the traditional concepts. Urban, educated parents understand the need for independence and self-reliance as a quality for their daughters; but,

most of them hope that their daughters will display the essentially feminine virtues of modesty, submissiveness, self-effacement and silent sufferings. These parents may interfere with the pace of change and ensure that their daughters are "well behaved" in the traditional scene.

The Indian daughter's duty is simple. As a child she must obey her parents, respect her elders, love her siblings, and assist her mother and the other women in the household tasks. As a young maiden she is expected to continue these qualities; but, in addition, she is expected to be chaste and accept willingly the man chosen for her by her father to be her husband. As a wife, she is expected to be a credit to her own parents by not bringing embarrassment on them in the execution of her responsibilities as a wife and daughter-in-law. In essence, the upbringing given to her by her parents is on trial.

Hindu tradition accords a daughter an honorable place in the home. If Indian parents are not particularly anxious to have daughters it is more because of the difficulties inherent in the marriage arrangements. Also, ill-treatment of a daughter by a husband or by her in-laws, or misery in widowhood are some factors that some parents wish to avoid by not having the experience of having a daughter.

Daughters in the Indian family do not belong in the same sense as their sibling brothers. A son is the mainstay of the family in

which he is born. He is depended on for the continuation of the family line, the economic well being of its members, and among Hindus, the religious salvation of a long line of ancestors. The daughter is raised only to be given away to another family in marriage. She is looked up to for emotional support and as a source of pride as a devoted wife and obedient daughter-in-law.

Consequently, the upbringing of the Indian son and daughter differ. A son is taught to respect his elders, but at the same time to command the respect of his juniors and women in the household. He is disciplined and prepared for his future responsibilities and the authority that he will some day wield in his own home. The process of female specialization consists of equipping the daughter for her role as an obedient wife and daughter-in-law. She has to learn the skills of home making, as well. However, because they marry young, the final training in housekeeping is provided by the mother-in-law with whom the girl will live as a married daughter-in-law. The emphasis in female socialization is to cultivate the qualities mentioned previously. In upper caste and upper class families a girl is not taught anything by way of equipment to earn her living. Women from these classes are not expected to work, and are brought up as totally dependent. In other castes, girls may be equipped for agriculture or to help the caste trade. The craft or skill the girls learn is for the purpose of assisting the husbands and in-laws. Throughout childhood, allegiance to the husband and the in-laws are particularly stressed.

Once married, the daughter is not expected to return to her parents' home in the event of ill-treatment by in-laws or by the husband. She is considered to have failed in life and is looked down upon by the other women in the household if she resorts to this type of action. On the other hand, the daughter is a much-loved guest when she visits them for child-birth or on a holiday. Consequently, women are even reluctant to return to their parents' home in the contingency of widowhood. Social norms on these points are uncompromising and strong. Many parents make it clear that although they love their daughters dearly, they would rather see them die in their husband's home than have them back. This rigidity concerning the status of a daughter in Indian society has led to many abuses, hardships, and misery among Indian women. It is this rigidity by the daughter's parents that has eliminated the possibility of some display of independence on the part of women (i.e. the faith that if they left their husband's home or were thrown out they could be sheltered in their parent's home).

According to Hindu tradition, the man becomes a householder primarily to repay his debt to his ancestors by founding a family and raising children. Consequently, the woman's relationship with her husband and her position in the joint family depends on her ability to produce descendents for the husband and in-laws. Since the primary goal of marriage is to produce children, the family has a large role in the choice of a bride for the son. Romantic love

hardly figures in the choice of a bride. Marriage is not preceeded by a period of courtship. The couple marry as strangers. The bride comes into the home of her in-laws as a stranger to be watched and trained. Her husband does nothing to assimilate her into the patterns of new home. This is left to the mother-in-law and the older women in the family. Consequently, the development of husband-wife companionship in the early years of marriage is inhibited. Other factors limiting the relationship between husband and wife in the upper castes and classes are the division of labor not requiring them to work side by side, the age difference, structure of authority in the joint family, and the presence of contemporaries in age and sex in the joint family to provide necessary companionship. Although the wife has a completely subordinate status in the early years of marriage, this changes in the later years. This is based on the acquisition of a more senior status by her husband in the joint family hierarchy. Companionship also increases with years of marriage. Therefore, it happens that some Indian wives exhibit self-confidence and decision-making ability in their later years that they were not able to do in their earlier years of subordination.

The foregoing pages have surveyed the traditional aspects of the Indian woman s social status. The winds of change and modernization have nevertheless affected the situation. The impact of education and of western thought has affected the traditional status of the daughter in certain sections of Indian society.

A major change is the increasing acceptance by urban educated parents of support from unmarried working daughters. More and more urban parents seem to want to educate their daughters in the hope that they will earn an extra income for the family. This new status as an earner for the daughter has had important consequences. As an earning member of her father's family, the daughter has respect and authority previously reserved for men. She is likely to demand some say in the choice of her husband, if not to have sole right of choice. The girl who works in her father's home is more likely to continue to work after marriage and supplement her husband's income. This is a decided change in the status of contemporary urban women. They are able to shift from the submissive personality of the dependent daughter to that of a self-reliant individual.

Amongst the educated urban, upper, middle classes there are examples of independent and highly individuated women who are as emancipated as any in the West. Change seems to be coming more easily and rapidly to the upper castes and classes, once the stronghold of traditionalism. The major agents of change are education and the break up of the joint household.

Educated men exposed to Western concepts of equality and companionship are likely to feel uncomfortable in the traditional role as son, husband, and father. Although the social structure does not really provide for romantic love before marriage, educated men look for romance and companionship in the selection of a wife and in the married state. Also, educated men marry late and select girls who

are older. The result is that the personality of the bride is fairly set. When women are educated, too, the changes is even greater. When women are educated enough to be highly individuated and to want to have an independent life of their own, there are changes in the status of the wife of a radical nature.

The development of the nuclear family in Indian society has also brought a dramatic change in the development of the status of women. In a nuclear household there are no elders or in-laws to inhibit companionship in the early years of marriage. The couple is thrown together to face the day-to-day responsibilities of domestic life. As the nuclear family pattern spreads, the traditional role of a wife may undergo change.

The problem of the curtailment of freedom for the development of individuality must be viewed in the broader perspective of the problems of a society which generally discourages the development of personal freedom. Restrictions on the development of individuality are not confined to women. Personal relationships in Indian society are dominated by family, kin, caste, and community. The pressure that the groups exercise makes for conformity and curbs freedom. The liberation of women and the growth of a situation in which women are in a position to assert themselves as individuals cannot come unless Indian society as a whole move more in the direction of individuation. In as much as the absence of individuation is particularly marked amongst women, it is necessary to organize general forces that will counteract the factors that make for disparity between men and women.

VI. Independence and the Education of Women

During the Vedic age women had almost equal educational opportunities with men in their society. After 300 BC and until the nineteenth century Indian women were illiterate and deprived of the benefits of formal education. The nineteenth century reformist movement to improve the education of women emphasized the need for female education as a tool in the reformation of society at large. As a result of the aforementioned events and legislation in the nineteenth and twentieth centuries, negative attitudes toward the education of women was waning gradually. The record of female education prior to Independence was not a good one.

> On the eve of Independence, barely 8 per cent of women were literate and for every 100 boys, only 37 girls were enrolled at the elementary stage. From a mere 8 per cent literacy in 1947, women today have a literacy rate of 18 per cent, and for every 100 boys, 62 girls are taking education in the elementary stage. Thus quantitative growth has been achieved during the period of Independence but there are various factors which still hamper the rapid advance of women's education.[23]

Since Independence, the importance of education, as a factor in building a new society and creating an intelligent participant democracy, has been enormous. The role of women in this endeavor was emphasized by Gandhiji and again in the provisions of the Constitution of India. These articles assured complete equality to both men and women, and granted equal access to women at all levels of education. The directive principles also laid down that free and compulsory education be provided for children up to the age of fourteen years."[24]

Women in India, a publication of the Research Unit on Women's Studies at Smt. NDT Women's University in Bombay, is an excellent source of information as to the statistics pertinent to the education of women. I have selected significant conclusions about the progress of literacy and women's formal education from this handbook and incorporated them in Table 3.[25] Also statistical charts pertaining to this information are to be found in the appendix of this paper.

Table 3

Significant Highlights as to The Progress of Female Education

1. Progress of Literacy in India: 1901 to 1971

   Though the growth rate of female literacy is high, it may be noted that the males have been getting the advantage of a higher start. As a result, the outstanding level of male literacy is more than double that of female literacy.

   The percentage level of female literacy in 1971 is roughly comparable to that of male literacy in the period 1931-1951.

2. State-wise Female Literacy Rages: 1971

   Kerala has the highest female literacy rate followed by Tamil Nadu which is almost 27 per cent points behind, while Rajasthan has the lowest. Nearly 8 States out of 17 listed are having literacy rates below the All-India average rate.

   The rural-urban differential is also very striking. In Kerala, with the highest percentage of literacy in both rural and urban areas, the difference is very little (8.22%). In other States like Assam, Himachal Pradesh and West Bengal where the difference is as large as 35 per cent, while in other States it is between 23 and 27 per cent.

3. Enrolment Percentage at Various Educational Levels by Sex and Age Group: 1950 to 1971

Girls' enrolment is lower at every stage of education. However, the difference between the boys and girls is more at the primary level than at the succeeding levels. This may be due to the operation of selectivity wherein only those go high up the education ladder who wish to continue or who have favorable socio-economic conditions. However, it may be noted that drop-outs amongst the boys are not negligible.

4. Enrolment of Girls in School Education: 1946-47 to 1973-74

After Independence education of girls has increased at all the stages (Primary I-V, Middle School VI-VIII, Secondary IX-XI).

Decreasing enrolment of girls - total and percentage-wise - from one stage to another over a period of time confirms the fact of high drop-outs.

5. Faculty-wise Enrolment of Women: 1970-71

At the University level we still find women predominant in 'traditional' faculties like Education, Arts and Medicine.

Increasing enrolment in Science and Commerce is indicative of a shift from traditional faculties to non-traditional ones.

Mrs. S. Doraiswami, Director of the Directorate of Adult Education of the Ministry of Education and Social Welfare in New Delhi, authored a report on the 'Educational Advancement and Socio-Economic Participation of Women in India' as part of her contribution to the information being published in commemoration of International Women's Year. In her report, she pinpointed the major social and cultural, economic, pedagogical and other hindrances to the progress of girls' education.[26]

The most formidable blocks to the education of girls are social and cultural attitudes, ranging from acceptance to indifference to resistance. Rural areas are particularly resistant to the acceptance of the need for girls' education. Among the upper classes, education for girls represents a status symbol of little relevance to their lives. The highest acceptance of girls' education is in the middle classes, particularly those hit by economic pressures. In these cases, education of girls represents an increasing source of economic improvement. Lower income groups, too, would like to educate their girls out of economic necessity, but find themselves unable to do so. Other inhibiting social factors in the education of girls include: fear of alienation, conflict, maladjustment and non-conformism among the rural groups; withdrawal from schools before achieving a reasonable level of education because of early marriage or betrothal; and social restrictions inhibiting the continuation of girls' education after marriage.

Economic factors hindering the education of girls in rural areas orbit around the requirement that they work at a very early age in domestic chores: caring for siblings, tending cattle, or contributing to family income by their own labors. Child labor among girls in the lower income groups is a great deterrent to the spread of education in that group.

Irrelevancy in the interests and needs of girls, in the rural areas particularly, acts as a demotivating factor in the enrolment of

girls in schools. Formal educational institutions are unsuitable in physical location and inflexible in school timing to attract girls, in many instances. The present system of education does not really prepare girls for economic participation in later life.

Further, wide disparities and imbalances in educational development between one State and another complicates the problem. Variations in attitudes to women and discrepencies in economic and social conditions are reflected in these imbalances. Plans for educational development should take these imbalances into account and devise strategies for their removal in order to truly implement the Constitutional guarantees of equal opportunity for all -- irrespective of sex.

VIII. Adult Education for Women

Based on all the preceding information about the progress of formal education for girls and the perspectives I gained about the social status of women in my travels and research, I think that it is appropriate to look into the significance of adult education as it may improve the social status of women in India.

Mrs. S. Doraiswami raised many significant questions in her report on the educational advancement and socio-economic participation of women in India.[27]

> Developmental processes demand the mobilisation of all available educated and trained man and woman power. Is this realisable when half the human material is passive and non-participating?

.....

But is society prepared for the change in social and family structure that will inevitably follow mass-scale women's education? What hornet's nextwill it disturb? One half of the population hitherto dumb and acquiescent, waking up to an articulate and questioning role, would loosen up tight social mores, and uproot some close preserves. Is this too daunting a prospect?

.....

It is an irony that one of the chief hurdles against women's education is woman herself. Most women, especially in rural areas, do not see the relevance of education to their daily lives or to their traditional role....

.....

Can education help to disabuse her of this mis-conception? ...How can education make her conscious of the fact that, she is more than someone's daughter, someone's wife and someone's mother, that she has her own independent personality with her own ideas, thoughts and value systems to contribute to the total ethos of society? And that it is neither fair to herself nor to society to allow herself to be a non-person. This is both the justification and the goal of education for women.

.....

Where do we attach the problem of women's education? At breaking down social attitudes, and thereby making education more acceptable? Or on the education front and thereby try to break down social attitudes? By enlarging conventional educational facilities to deprived sections of the society and to those who have not been reached? Or by elaborating new paths to learning and by adopting imaginative and non-traditional educational strategies and programmes. Obviously, there can be no time sequence between the two, and the battle will have to be waged on both fronts simultaneously.

.....

Many answers to these pungent questions may be found in the proceedings of the National Seminar on "Adult Education of Women in the Changing Pattern of Society", held in New Delhi on October 27, 1968. The Indian Adult Education Association, New Delhi convened the Seminar with the financial assistance of UNESCO.

Dr. (Mrs.) Welthy H. Fisher, founder of the Literacy House, Lucknow, inaugurated the Seminar. (The members of our summer project had the opportunity to visit Literacy House and were greatly impressed by the accomplishments of its personnel.) In her address, Mrs. Fisher set the tone for the Seminar discussions.[28] She said that the average young adult woman in India still lived in a pattern of society untouched by contemporary technological developments She pointed out that 90 per cent of the female population was deprived of the facilities of reading or writing the language they spoke. Further, she stressed the need for imparting adult education to enable them to gain self-reliance. Literacy was the key to this accomplishment by women. Dr. Fisher also indicated that adult education for women had to be linked with economic development in order to succeed. Better communication between the masses and the educated would be a direct outgrowth of the intensification of adult education among women. In her address in 1968, Dr. Fisher said that the village woman was ready to be educated. Adult education had to give women what they wanted so that they would be touched socially and intellectually.

Dr. Mohan Singh Mehta, former Vice-Chancellor of the University of Rajasthan and founder of Seva Mandir in Udaipur, Rajasthan, analysed the position of adult education for women as lagging far behind. Further, he indicated that it was important for the general development of the country that special efforts be made for its improvement. Our group project had the privilege of spending our 21 days in Udaipur affiliated with Seva Mandir as our host institution. At that time I met Dr. Mehta and was overwhelmed by the humility of personality and the enormity of his accomplishments not only in the field of adult education, but as a foreign ambassador for India.

During our stay in Udaipur, our group was provided with the opportunity to visit adult education programs under the auspices of Seva Mandir. Basically, the emphasis was on functional literacy. As a result of these visitations I realized that the obstacles to organizing literacy programs for women are very great. Among some of these obstacles seem to be: lack of motivation, old traditions and customs, little leisure time, attitude of the family, dearth of teacher and lack of proper teaching methods and lack of follow-up literature.

As an adult educator I formed some impressions of the adult education programs for women in the Udaipur area I saw teachers and students working under trying conditions of heat, poor physical plant, and inadequate teaching materials. My reaction became one of awe at the enormity of the problems involved in adult education for women, and the paucity of resources available to do the job. I feel

that the length and quantity of my visitations were not adequate to make any sweeping suggestions for improvement of the situation.

However, in reading the report of Mrs. S. Doraiswami, I feel that I have a broader understanding of adult education for women in India. In her section "New Educational Strategies", Mrs. Doraiswami outlines the alternatives to formal education for women.[29] Accordingly, the new trend for women's education in India is in the direction of developing

> Alternatives to the formal system....needed which will offer several paths to education and training, adapted to the needs of specific categories of women, closely linked to the social, cultural and economic milieu in which they live and work.

Appropriate programs will have to be devised to meet the needs of four major categories of women: girls from 6 to 14, illiterate and semi-illiterate working women from 15 and above in the organized and unorganized sectors; illiterate and semi-literate non-working women; and women who have literacy but who need help in acquiring sufficient awareness, skill and confidence to put their talent to socio-economic use.

Priority programs being implemented or in the planning stage in the area of non-formal education include: functional literacy linked to development; non-formal education for young people in the 15 to 25 age level; and non-formal education for girls in the 6 to 14 age bracket.

Table 4 summarizes the types of programs in the formative or planning stages of these priority projects for non-formal education.

Table 4

Priority Programs of Non-Formal Education Being Planned or Implemented

Category 1: Functional literacy

(a) Farmer's Functional Literacy in food producing areas
(b) Special Functional Literacy Programs for Women
(c) Literacy linked to trades and employment preparation

Category 2: Non-formal education

(a) Program for youth, men and women, in the 15-25 age group
(b) An Experimental Program on Non-formal Education for Rural Women
(c) Non-formal Education Program for Working Women
    (i) Workers Social Education Institute
    (ii) Polyvalent Adult Education for Urban Workers
(d) Condensed Courses of Education for Employment and Vocational Training for Adult Women

Category 3: Non-formal education for girls in the age-group 6 to 14.

During the course of my 65 day participation in the adult education project, I visited sessions of some of the above listed programs:

1. Jaipur, Rajasthan: visited evening sessions of the Farmer's Functional Literacy Program in food producing areas, Workers Social Education Institute, and Non-formal education for girls from 6 to 14.
2. Udaipur, Rajasthan: visited Farmer's Functional Literacy in food producing area, Special Functional Literacy Program for Women.
3. Bombay, Maharashtra: visited workers Social Education Institute, Polyvalent Adult Education for Urban Workers.

4. Poona, Maharashtra: visited Farmer's Functional Literacy in food producing area, Special Functional Literacy Program for Women.
5. Lucknow, Uttar Pradesh: visited Special Functional Literacy Program for Women (at Literacy House).

In addition to the above, I had the privilege of visiting several social service agencies that were performing much needed assistance in the area of adult education. In Poona, Maharashtra I visited Hingne Stree-Shikshan Sanstha (formerly known as Hindu Widow's Home Association), and the Poona Seva Sadan Society. The former institution was founded by the late Dr. D.K. Karve in 1896. He was one of the nineteenth century pioneers in social reform for women. The institution started as a refuge for child widows to learn how to help themselves. It has since expanded to include facilities for girls from the primary to high school levels, and Primary teacher training courses, and hostels for widows and older women in need of assistance.

IX. Conclusions

The purpose of this paper was to explore the social status of women in India and the relationship, if any, to the withdrawal or granting of educational opportunities.

Historically, Indian women received educational training in the Vedic period. They were ascribed a high social status commensurate

with this education. With the absence of educational opportunities, women fell into a lower social condition. It is very apparent that as long as women were given educational opportunities at the age of 8 or 9, society did not feel pressed to develop customs that would restrict female freedom. However, once formal education was denied to women, it is also apparent that the social status of women declined.

The nineteenth century saw an embryonic attempt to improve the social status of women through social legislation and increased school enrollment for girls. These efforts, unfortunately, did not create the improvement in the social status for women envisioned by the reformers.

Today, the social status of women in India is characterized by ties to the traditions of the past and efforts to return to the equality of the Vedic age. Initially, my feeling was that through education great changes in the social and legal position of women would be accomplished. However, after a 65 day intensive visit to the rural and urban areas of India I no longer believe that the problem is so simple as to be rectified through education alone.

I have come to believe that it will take at least two to three generations before Indian society can agree as to how to ameliorate the condition of women. The socio-economic and political problems in India have been in the making for thousands of years. It is unrealistic to expect changes in the psycho-social attitudes of the masses to occur quickly. Customs and traditions took a long time to be institutionalized.

I am hopeful about the future of India, and women in particular. I believe that the women of India have the inner strength and fortitude to achieve the attitudinal changes needed in society to support the improvement of their plight. My hope is with the educated women. I would like to see them recycle the benefits of their position in society by working with their sisters of lower caste and class.

I have been struck by the latent power elite of educated women in India. I am hopeful that these women will be able to gain the assistance of enlightened men in their society to implement the equality of opportunity so proudly referred to in the Constitution of India.

Footnotes

1. Research Unit on Women's Studies, Women in India, Bombay, Shreemati Natibai Damodar Thackersey Women's University, March 1975, p. 11
2. Smt. K. Amareswari, "Legal and Social Status of Women in India", in the monthly magazine for Andhra Mahila Sabha, Vol. II, July 15, 1975, p. 12
3. B. Kuppuswamy, Social Change in India, Delhi, Vikas Publications, 1972, p. 77.
4. Ibid., p. 179
5. Ibid.
6. Ibid.
7. Ibid., p. 180
8. Ibid. (quote from the writer - Altekar)
9. Research Unit on Women's Studies, op. cit., pp. 7-8.
10. B. Kuppuswamy, op. cit., p. 181
11. Research Unit on Women's Studies, op. cit., p. 9.
12. Ibid.
13. B. Kuppuswamy, op. cit., Passim. pp. 182-3
14. Ibid., p. 183
15. Ibid., passim., pp. 183-5
16. Renu Chakravarty, "Women's Status in India", National Federation of Indian Women, April 1975, p. 2
17. Research Unit on Women's Studies, op. cit., p. 9
18. Ibid., p. 10
19. Hajrah Begum, "How Far Have We Progressed?" National Federation of Indian Women, April 1975, p. 6
20. Research Unit on Women's Studies, op. cit., p. 11
21. Ibid., p. 78
22. Suma Chitnis, "Social Status of Women", in Study Materials Prepared for the training programme for Women Functionaires of Hind Mazdoor Sabha, Bombay, Indian Institute on Workers Education, May 5-10, 1975 passim. pp. 2-17.

23. Research Unit on Women's Studies, op. cit., p. 27

24. Ibid.

25. Ibid., passim. pp. 30-38

26. S. Doraiswami, Educational Advancement and Socio-Economic Participation of Women in India, Saveh, Iran, April 1975, pp. 23-4.

27. Ibid., passim. pp. 2-4.

28. Indian Adult Education Association, Adult Education of Women in the Changing Pattern of Society, New Delhi, June 1973, pp. 1-2.

29. S. Doraiswami, op. cit., passim. pp. 25-31

APPENDIX

Statistical Chart pertinent to Table 3 (p.C-4.25) of this paper

1. Progress of Literacy in India: 1901 to 1971

Census year	Percentage of literate population to total population	Percentage of literate males to total male population	Percentage of literate females to total female population
1901(a)	5.35	9.83	0.69
1911(a)	5.92	10.56	1.05
1921(a)	7.16	12.21	1.81
1931(a)	9.50	15.59	2.93
1951(b)	16.67	24.95	7.93
1961	24.02	34.44	12.95
1971	29.46	39.45	18.72

Note: (a) Relates to undivided India

(b) Excludes Jammu and Kashmir

SOURCE: Registrar General and Census Commissioner, Census of India, Pocket Book of Population Statistics, Census Centenary, 1972, New Delhi.

Research Unit on Women's Studies, Women in India, Bombay, S.N.D.T. Women's University, March 1975, p.30.

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Statistical Chart pertinent to Table 3 (p C-4.25) of this paper

2. State-wise Female Literacy Rates: 1971

(Female literates as per cent of total female population)

State	Total	Rural	Urban
Kerala	53.90	52.30	60.52
Tamil Nadu	26.83	18.87	45.55
Maharashtra	25.97	17.49	46.58
Punjab	25.75	19.78	45.11
Gujarat	24.56	17.07	44.33
West Bengal	22.08	14.82	47.82
Karnataka	20.76	16.74	41.32
Himachal Pradesh	20.04	17.93	52.25
Assam	18.91	16.28	50.84
Andhra Pradesh	15.65	10.88	35.86
Haryana	14.68	9.00	41.43
Orissa	13.75	11.94	35.75
Madhya Pradesh	10.84	6.00	37.08
Uttar Pradesh	10.18	6.59	33.27
Jammu and Kashmir	9.10	4.74	28.99
Bihar	8.49	6.15	31.62
Rajasthan	8.26	3.86	29.46
All-India	18.44	12.92	41 91

Note : The States have been ranked in the descending order of female literacy rates.

Source : Census of India, Paper 1 of 1971 Supplement, Provisional Population totals.

Research Unit on Women's Studies, Women in India, Bombay, S.N.D.T. Women's University, March 1975, p.33.

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Statistical Chart pertinent to Table 3 (p.C-4.26) of this paper

Enrolment Percentage at Various Educational Levels by Sex and Age Group: 1950 to 1971

Educational level		1950-51	1960-61	1970-71
Primary I-V	Total	42.6	62.4	80.5
Age Group 6-11	Boys	59.8	82.6	97.6
	Girls	24.6	41.4	62.4
Middle VI-VIII	Total	12.7	22.5	34.2
Age Group 11-14	Boys	20.7	33.2	47.3
	Girls	4.5	11.3	20.7
Secondary IX-XI	Total	5.3	11.1	20.7
Age group 14-17	Boys	8.7	17.5	30.1
	Girls	1.8	4.3	10.9
Higher education: general	Total	1.0	2.1	4.0
Age group 17-25	Boys	N.A.	N.A.	5.8
	Girls	N.A.	N.A.	2.2

Source : 1. For enrolment in school education, Government of India, Third and Fourth Five Year Plans

2. For enrolment in higher education, University Grants Commission, Annual Reports

3. Statistics and Information Division, Ministry of Education and Social Welfare, Educational Statistics at a glance. 1971. Government of India, New Delhi (mimeographed) 1971.

Statistical Chart pertinent to Table 3 (p.C-4.26) of this paper

Enrolment of Girls in School Education: 1946-47 to 1973-74

(In lakhs)

Year	Primary (I-V)	Middle School (VI-VIII)	Secondary (IX-XI)
1946-47	36.8 (37)	3.2 (18)	0.7 (12)
1950-51	53.85 (39)	5.34 (20)	1.66 (15)
1955-56	76.39 (44)	8.67 (25)	3.29 (21)
1960-61	113.47 (48)	16.70 (32)	5.56 (23)
1965-66	182.93 (57)	28.46 (37)	12.05 (30)
1968-69	199.36 (59)	34.93 (39)	15.79 (32)
1973-74	244.01 (62)	45.37 (43)	23.40 (36)

Note : Figures in brackets indicate percentage of girls to boys.

Source : 1. For 1950-51, 1960-61, 1965-66, 1968-69, Ministry of Education (Form - A)

2. For 1973-74, (target) 'Draft Fifth Five Year Plan, 1974-79', Vol.II, p.197.

Research Unit on Women's Studies, Women in India, Bombay, S.N.D.T. Women's University, March 1975, p.35.

Statistical Chart pertinent to Table 3 (p.C-4 26) of this paper

Faculty-wise Enrolment of Women: 1970-71

Faculty	Enrolment		Percentage of women
	Total	Women	
Arts (a)	13,29,626	4,21,850	31.7
Science	9,48,009	1,68,540	17.8
Commerce	3,44,108	12,675	3.7
Education	56,922	20,799	36.5
Engineering/Technology	90,034	910	1.0
Medicine	97,601	22,296	22.8
Agriculture	43,352	169	0.4
Veterinary Science	6,222	44	0.7
Law	70,618	2,626	3.7
Others (b)	14,800	5,913	40.0
Total	30,01,292	6,55,822	21.9

Notes : (a) Includes students of Library Science, Journalism, Social Work, Theology, etc.

(b) Includes students pursuing courses in Music/Fine Arts/Physical Education, etc.

Source : University Grants Commission, University Development in India, Basic Facts and Figures, 1970-71, New Delhi, 1974.

Research Unit on Women's Studies, Women in India, S.N.D.T. Women's University, Bombay, March 1975, p.37.

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STATUS OF WOMEN IN INDIA

by

Beverly Archibald

In this paper I shall examine the status of women in India. Specific literacy background was provided by reading sections of The Speaking Tree, Women in Rajasthan, Through Indian Eyes, and an article entitled "Progress of Indian Women" from the Diamond Jubilee Booklet published by the Poona Seva Sadan Society. The first hand observation of various societies and organizations, many different types of classes for women, discussions with both men and women from several different sections of the country, as well as with people who purported to understand and properly represent the point of view of the lower caste and tribal women, has formed the basis for my impression on the status of women in India. I shall touch briefly upon the historical evolution of women's role in India, with specific reference to the influence family patterns and tradition play in the average Indian women's life. Women's role in education, employment, and politics will also be discussed. And lastly, I shall discuss the future of the Women's Movement in India as I perceive it.

The Vedic Age, which preceeded the Laws of Manu (the canon law of Hinduism written between the First Century B.C. and the Second Century A.D.) was a time of more or less equality between the sexes; or at the very least the society held a much more liberal view of woman's role than in the centuries following. Women were actually allowed to become priests, the sacrifice of sati (the widow burning herself on her husband's funeral pyre) did not exist, and widows were allowed to remarry. After the

acceptance of the Laws of Manu, the woman occupied a very subservient position in the society. The law actually stated that the woman must worship her husband as a god, even though he be (according to G. Buhler) "destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities". Divorce was not permitted no matter what offence the husband might commit. The woman's salvation lay solely in her obedience to her husband.

The early stages of the Indian Women's Movement, the leadership was exclusively male. As Mrs. Indirabai Deodhar has put it, "At the outset the women's movement in India was for women but not by women". Although a woman, Smt. Ramabai Ranade, presided as Chief Guest over the First All India Women's Convention held in Bombay in 1904, her selection as presiding person was accomplished by two influential men!

In the 1920's with the increase in fervor in India's struggle for freedom, came another step forward for Indian women. One of the programs of Gandhi's non-cooperation movement was equality for women.

Then in 1927 the All India Women's Conference was founded under the leadership of Mrs. Sarojini Naidu and Margaret Cousins. Thus the leadership in the movement for women's rights was transferred from men to the women themselves. The constitution of the Conference specifically states the following objective:

> "To work actively for the general progress and welfare of women and children and to help women utilize to the fullest the fundamental rights conferred on them by the Constitution of the Indian Union".

Although the British rule was obviously detrimental to India's development as a free nation in many respects, it is felt that through this

foreign domination progressive Indians acquired a taste for democracy, including the equality of men and women.

The All India Women's Conference is today the largest women's organization in India. With Women's battle for legal and political rights won, the conference has now concerned itself with the actual equality of people in all sections of the society. As stated in 1950, the Conference is working to eliminate special privileges for any section of society "due to economic possessions or caste or sex distinction, etc. by the means, amongst others, of universal education, national health and social services and facilities, family planning and adequate living and working conditions.

The dichotomy of women's status in society makes her place somewhat difficult to understand. As a mother, she is revered and worshipped. While as a sexual partner to her husband she is afforded a very low if not repugnant status. The very early marriage, the expectation that a woman produce sons for her husband, the complete emersion of woman in her husband's family -- all of these combine to make the woman less of a person in her own right. The isolation of the woman during her menstrual period, still practiced in many Hindu households, singles out the woman as an agent of pollution. The husband's loss of semen during orgasm is thought to be weakening to him, and the woman's supposed obsessive craving for sexual relations is believed to threaten both her husband's physical and psychological health. In a study done in 1961 by Dr. Aileen Ross, she shows that the mother-son relationship is afforded the highest status in Indian family while the husband-wife relationship is the next to

lowest in emotional satisfaction (with the sister-sister relationship being the lowest of the seven familial relationships studied).

According to Richard Lanney, a minimum of seventy per cent of the Indian population is "tradition directed". By this he refers to the fact that most of Indian society remains unaffected by the changes and upheavals which have affected much of the rest of the world since the industrial revolution. Thus the role of women, which has changed so drastically in many parts of the world, remains relatively static in most sectors of Indian life.

Education for women in India has made tremendous strides in some areas and for some classes, but generally speaking it is still inferior to that of men. In various villages where we visited we saw both men's and women's literacy classes. In all cases the facilities and materials for men, poor as they might be, were superior to those provided for the women. The fact that there are so many societies and organizations devoted to the cause of the betterment of the status education, treatment, etc. of women, speaks for itself.

The more sophisticated, upper-class girls are also caught in the tradition bound pattern. Many times members of our group have asked high school or college girls what they were "going to do" when they finished school. This question was usually met with some bewilderment, followed by a rather non-committal answer. One young lady, however, summed it up quite well, it seems to me, when she replied, "That will be decided for me when the time comes."

Of course there are many outstanding Indian women who have made significant careers for themselves, but they appear to be the exception

rather than the rule. Unless an Indian girl is possessed with an unusual amount of drive coupled with a high intelligence and sense of self-worth, it is easier for her to follow in the traditional patterns established for her.

The record of Indian women and employment is little better. As would be expected, the disproportionate education afforded to men and women (higher percentage of women illiterates, lower percentage of women with higher education) is reflected in the work participation of Indian women. Most of the articles I have read stress the fact that women engaged in unskilled labor as a part of a family occupation and women involved in agriculture must be considered separately from women involved in professional of "white collar" work. This is primarily because many of the women in the lower-status jobs are either involved in the hereditary family occupation or working in the fields, and in most statistical surveys these women are considered "unemployed". It is in the sphere of educated women that the problem becomes more definitive. In the 1961 census it was found that only one-third of the women degree holders were actually employed. The reasons for this are complex, ranging from the traditional view of educating upper-class women only for status and not for employment, the supposed unsuitability of women for certain jobs (sometimes imposed by the employer but many times by the women's own family), to the very real fear of men that educated women are competing for their jobs and that each woman employed as a white collar worker or a professional is taking a job away from some man who, as the traditional bread winner and head of the household, has more need of the job than does the woman. This latter attitude is particularly prevalent in times of high unemployment, such as

exist in India today. Mr. C.K. Varshney, a journalist associated with Rajasthan Patrika, Jaipur, in an article entitled "Women and Employment" from the book Women in Rajasthan makes some rather telling statements. Quoting "recent researches in West Germany" (and vague references to statistical data and/or research projects are highly suspect in my mind) he states that "the children of parents both of whom are employed become vagrants and deliquents". He further states that "educated women in India are entering all sorts of professions but the most suitable job for them appears to be the teaching of children, particularly at the Kindergarten stage" With this type of opinion existing, and I suspect that it is more widely held than openly stated, it is difficult to envision much improve - ment in the status of educated women in the employment market without basic attitudinal changes on the part of a major segment of Indian society.

The role of Indian women in politics is more difficult to assess, especially since the Prime Minister of India is a woman. To the observer from the United States (where 1974 saw the first woman governor elected in her own right and women in high level federal positions are practically non-existent) Prime Minister Indira Gandhi appears to represent a degree of political involvement and acceptance unheard of in our own country. The election and widely based support of Mrs. Gandhi appear to me to be based partly on the traditional reverance in which "woman the mother" is held. What better leader for Mother India than a "motherly" woman? Viewed in this light it seems that Mrs. Gandhi would not pose a threat to men in their cherished leadership role, but rather would represent the placement of an outstanding woman in the most exalted position her country can afford her -- as "mother to <u>all</u> her children".

Accordingly to a brochure entitled "Women in India" published by the S.N.D.T. Women's University in Bombay, less than four per cent of the candidates in Indian elections are women. However, the brochure goes on to state that the percentage of women elected compared with the total number of persons elected, has always been higher than the percentage of women candidates to total candidates. This would tend to bear out the conclusion reached regarding women in high level jobs - that it is necessary for a woman to have a high degree of competence and more determination than a man to reach the same level. Once the woman has actually become a candidate, her "superiority" in terms of qualifications is apparently recognized by the voters.

Drawing together and concluding a paper of this scope wherein the subject can be covered only very superficially is a difficult task. There is room, certainly, for extreme optimism regarding the future of Indian women. Supportive evidence can also be found in painting a dismal future for the women's movement in India. The truth, it appears to me, lies somewhere between these two extreme views. I feel that the future of the women's movement in India is directly tied to the future of the world-wide women's movement. I believe that, like it or not (and I don't imagine this view would be very popular in India) the western world is and will supply the leadership in this field. Thus the advance being made by women in the more developed nations will improve the status of women the world over. And so, although at times the obstacles seem almost unsurmountable, I feel that the Indian women can, in the future, look forward to an improved position in society, with better education and more social

awareness as a tool leading to better opportunities for meaningful employment, a more active place in the political structure and government of her country, and, most important of all, an increased sense of her own self-worth as a person.

ADULT VOCATIONAL EDUCATION IN INDIA: IMPRESSIONS

by

James R. Kistler

It should be stated from the very outset that my three years experience in Adult Vocational Education in no way makes me an "expert" in the field. Moreover, it certainly does not make me capable of making recommendations for change in the Adult Vocational Education framework in India. Suggestions or opinions and reactions may be posed. I am sure that most of these ideas will not be original and that those deserving merit have certainly been thought though by Indian educational leaders, while those showing little insight can certainly be dismissed as being naive by these same leaders.

Similarly some mention must be given to the lack of adequate data collection on adult vocational education and the somewhat subjective nature of a great deal of the data obtained. Sixty five days in India are certainly not sufficient for preparing an objective appraisal of adult vocational education - just as the same length of time would be inadequate in studying any segment of the U.S. educational system. Further, the time spent in India was certainly not all directed to the study of Adult Vocational Education. The trip was a study of all Adult Education in general - vocational being only one small component - while, like any study trip abroad, demands for sight-seeing, travel, study of culture and civilization, etc. were also great. What data has been collected is subjective in nature. Observations of only a fraction of vocational education institutions were made and, more importantly, visitations and

discussions were often conducted by only one Indian colleague. What follows are impressions and impressions only. I cannot stress this enough.

A word should also be given about my basis for comparison. While I will do a great deal of comparing of the Indian and U.S. adult vocational education systems, as I see it, I will also be basing my impressions on yet another experience -- that as a U.S. Peace Corps Volunteer in Afghanistan from 1970 to 1972. While I was not part of vocational education there, (it is almost non-existent in that country) the experiences in Afghanistan cannot help but form my impressions of India, in general, and Adult Vocational Education, in particular. I may, therefore, tend to more "optimistic" in forming impressions than perhaps some of my American colleagues. Overall, I might say, the Afghan experience gives one the taste of a "developing country", the Indian experience presents, as Dr. Roche stated, "a poor country, not a developing country"; and the American system presents an affluent, industrialized, highly technological model. It is within that spectrum on continuum that impressions have been formed.

The term Adult Vocational Education is a broad one in the U.S. and is used to "justify" many programs not necessarily vocational in nature. For purposes of this paper, I will use a rather strict definition. Adult will mean age 15 or older. (This may surprise the American reader but in India there is no habit of "prolonged" adolescence - age 14 to age 22 and beyond - as a rule.) Adulthood for most Indian begins at age 14 or so marked by: Work beginning in earnest; completion of the 8th standard of

primary school; even marriage and child bearing. Generally the Adult Vocational Education observed in India dealt mainly with people (particularly men) in the age bracket of 15 to 25 years. Of the programs observed, only agriculture and in-house industrial programs seemed to include men over 25 years of age. Vocational Education will be defined strictly as education leading to new employment (generally accompanied by higher compensation) or education or training designed to upgrade a worker in his present occupation and directly designed to increase his job still or productivity (greater compensation and/or increased rank may or may not necessarily result.) This definition would rule out, for instance, Worker's education which is designed to increase the worker's social and political awareness and skills with only indirect benefit to productivity. It would, however, include Farmers Functional Literacy which is designed foremost to improve the farmer's productivity through making him knowledgeable and literate. The definition will become clearer from the programs reported.

AGRICULTURE

"Is a half glass of water half empty or half full?"

- Dr. Misra, Extension Director
College of Agriculture
University of Udaipur

India is first and foremost an agricultural country. This becomes obvious from the statistics. 30% of Indian population is rural and almost 90% of this 438 million people depend directly on the land for their subsistence and livelihood. While this seems obvious to me after 65 days, it is certainly not the picture the average American conjures up about India.

My earlier impression was one of thousands of cities teeming with masses of people. The cities are fewer in number than supposed, and while many of them are in fact teeming, it is the countryside and small village where one finds the bulk of India's people. It behooves us, therefore, to take a close look at India's efforts to train better, more productive farmers. This is especially important based on what one constantly hears of over-population, dependence on climate, soil depletion and changing weather conditions local and worldwide. To this is coupled the introduction in India of the so-called "Green Revolution", i.e. new, high yielding varieties of seeds capable of increasing productivity tremenously but requiring heavy and properly applied dosages of various fertilizers, nutrients and pesticides. A visit to the University of Udaipur, College of Agriculture was enough to convince me of the complex nature of modern Indian agriculture and the research constantly going on to improve yields. Dissemination of such findings to a well-educated farm population would be a challenge in itself, while dissemination and training of largely illiterate farmers becomes a monumental task. The research and technology are encouraging; the training and dissemination must meet the task. Hence the "half glass of water".

There are wide variety of training programs for farmers in India. Similar to any situations of this sort some farmers have several training opportunities available to them, while others have few options, if any at all. All programs visited or studied have the primary purpose of improving farmer productivity, while the modes of operation and delivery differ.

The Farmers Functional Literacy Program

The biggest agricultural training program to date is the Farmers Functional Literacy Program (FFLP). Begun by the Central Government in 1968, the program operates in parts of 107 out of approximately 360 districts in India - with programs found in every state except Tripura. The program, in brief, is a concerted effort of three governmental sectors: Agriculture, Information and Broadcasting, and Education, to provide training to farmers aimed at teaching skills to improve agricultural productivity - thus improving their own livelihoods as well as increasing agriculture development in a country sorely in need of increased output. The threefold nature is explained thusly: "The Ministry of Agriculture provides the farmer's training and field demonstration facilities; the Ministry of Education provides functional literacy; the Ministry of Information and Broadcasting relays special types of farm broadcasts through the All India Radio for the benefit of participant farmers."[1]

It should be noted that this new program is considered radically different from previous adult literacy approaches in that literacy is secondary to improved agricultural skill and knowledge - hence productivity. Literacy is considered a means by which the farmer can continue to educate himself and remain knowledgeable of new agricultural concepts and practices. "Thus, functional literacy is much more than literacy, it is in reality a method of training for developmental purposes, a comprehensive non-formal educational program, and an opening to continuing education."[2]

Teachers are sought from the ranks of better educated farmers or teachers living in villages who have an agricultural background. In

reality, however, most programs are taught by primary school teachers. This is of course not ideal in that most of these teachers have no agricultural background or even interest. Classes are advertized and formed right in the villages and held after work, in the evenings,usually for 2 hours per night, 5 nights per week. The course lasts for approximately 9 months.

The Indians we met are quite proud of this program. And well they should be. The scene is indeed gripping for the American educator. A gathering of 20-odd farmers - some boys, some elderly - sitting on the ground outside of a building, in front of a 2 by 2 feet square cloth "blackboard", writing on small "slates" by the light of one 60 watt bulb hanging precariously from a long pole. "Methods" - poor and obviously too teacher-dominated; "learning atmosphere" - horrible, "textbooks" - few in number, 'teacher" - not adequately trained. To the American educator these conditions would spell disaster, but the fact that this group is meeting at all is encouraging and that learning is in fact taking place becomes obvious when one looks past the trappings that we Americans have come to feel are essential. The motivation level is high - "I come here to become a better farmer" was the typical reply. This is backed up by a recent study of the National Institute of Community Development: "When objectives of the functional literacy program were explained, the farmers were found to be really interested in it and almost all of them perceived need for the same towards enabling them to lead a better life."[3] And while attendance and high dropout rates are obvious problems, I doubt that any U.S. Adult Educator can be critical on these two points. My reaction to

the several sites visited was one of astonishment in finding 20 adults gathered for class from 8:30 to 10:30 p.m. after a long, hot, grueling day in the fields (we made observations during the important ploughing/planting season.)

About 300,000 farmers have benefitted from the program during the 4th Five Year Plan, while another 150,000 have received instructions so far in the 5th Five Year Plan. This is in itself a problem: barely half a million farmers trained in a country having 438 million rural folk. Other problems abound and Indian studies are quick to point them out. A few will be mentioned. "The functional literacy activities often resemble the old-fashioned literacy drives, without linking literacy with the promotion of agricultural knowledge, skill provision, apprenticeship of new farming practices, etc." The Directorate of Adult Education admits that, "there is a lack of integration between the three components: agriculture, education, and information."[5] The National Institute of Community Development is even stronger in its criticism stating "Lack of interministerial coordination appears to be a major weakness of the program which leads to wastage of scarce resources and retards the pace of agricultural development."[6] This was seen in the field and discussed during our visit with Dr. Misra, Extension Director, University of Udaipur. The integration machinery has been established at the central level but follow-through has not been achieved. This seems inherent when any three vertical bureaucracies are ordered to cooperate in the field. Age-old operating procedures and conflicting personalities predominate. I thought it admirable that the Directorate of Adult Education would confess that "the goal of converging the three components has not always been achieved. The

progress of the agricultural component was generally speedier, the educational aspect constantly lagging behind."[7]

The bigger question about FFLP however has to do with whether or not the literacy does in fact become functional. The National Institute of Community Development study takes a rather dim view: "Relatively speaking, reading and comprehension skills were developed to a greater extent than arithmetic and writing skills. However, development of any skill was not satisfactory in general and development of arithmetic and writing skills was most unsatisfactory in particular. Thus it would be hard to conclude that literacy has become functional in day-to-day life of these farmers."[8] To this is added the problem of regression back to illiteracy by the neo-literate farmer. The need for specially prepared materials and follow-up action for the neo-literate was voiced all around. The central government efforts in this area do not seem adequate and several states and voluntary agencies, i.e. Seva Mandir, have been forced into the area of producing simple reading materials for new literates. The Agriculture Extension Directorates are seemingly aware of the problem and do simplify many of their publications to the extent possible.

The effect of FFLP and other agricultural training programs on productivity and agricultural development will be discussed in a later section.

RURAL VIDYAPEETHA

Another program of farmer training is conducted by Rural Vidyapeeths scattered all over India. Little data was obtained on these schools and our visitation was brief and incomplete. Apparently they have been experimental, modeled on the Danish Folk School system with several goals

in addition to direct vocational education, including social education, family life education and citizenship training. In regards to the agricultural training programs, the Vidyapeeths conduct short term courses for farmers in crops, fertilizers, gardening, pathology and simple building and mechanical skills. Farmers are brought to the centers and housed for up to three weeks. The curriculum includes large doses of non-agricultural content.

The experiment is said to have been somewhat of a failure and the central government is apparently phasing out the centers. Two related reasons have been given. Firstly the farmers are motivated only toward agricultural skills that will improve their productivity and they don't see any relativity in the social education aspects of the curriculum. Secondly many feel that it is virtually impossible for a farmer to leave his village and land for anything more than a week.

It should be noted, however, that these factors were not observed first hand; no agricultural program was even being held while we were there. It does seem to me, however, that agriculture is a year-round task in India, and that removing a farmer from his land and village for even three weeks at a time for a course replete with non-agricultural content destroys motivation and is unwise. The answer seems to be in part time programs located directly in the villages themselves.

AGRICULTURE EXTENTION

The Agriculture Extension Directorates affiliated with various colleges of Agriculture are a well developed source of non-formal vocational education for farmers. The colleges conduct localized research, dealing with agriculture problems in their immediate areas. Research

findings, as well as new developments in agriculture must be disseminated to all farmers in India if productivity is to significantly increase. To do this the Extension Directorate undertakes a many-pronged approach. For the state-wide area in general methods include: (1) training programs of varying sophistication and duration, (2) publication of literature, (3) a correspondence service for farmers (specific problems answered by return mail), (4) radio programs, and (5) correspondence courses (for farmers having completed the 8th standard in school.) Other approaches operate at the district and village level including: (1) a farm advisory service, (2) demonstration plots, (3) exhibitions, fairs and field days, (4) youth clubs (similar to the 4-H model), (5) FFLP classes, (6) localized publications, (7) personal counseling, (8) columns in local newspapers, and (9) formation of discussion groups based on publications and radio programs. The Extension Directorate also conducts some specialized agriculture training courses including programs for tribal groups and prisoners and retraining for retired government personnel.

I was quite impressed by the multi-faceted operation of the Extension Directorate, University of Udaipur. They seem to be meeting the challenge head on; and while they can't possibly hope to reach all of Rajasthan's 3 million farmers, a multi-faceted approach seems to be the only answer. Further, their efforts seem to dovetail with FFLP in that many of their approaches require some literacy. The Directorate has been foresighted enough to prepare materials, especially for neo-literates. This speaks to the one weakness of the FFLP, i.e. the lack of relevant reading materials for neo-literates. I would concur with Dr. Misra, the Director, that much

closer coordination and cooperation is needed between the agricultural institutions and educational institutions at the state and local level so that the development of materials for neo-literates, as well as other efforts, e.g. radio programs, discussion groups, etc. will be more effective. Dr. Misra stated that his Extension Directorate was one of the few in India entrusted with conducting FFLP centers. This idea of placing responsibility for FFLP with University Extension Directorates, as well as other non-formal education agencies, e.g. Seva Mandir, Andhra Mahila Sabha, be evaluated closely and copied if proven effective (as I suspect it will be).

RELATIONSHIP AGRICULTURAL EDUCATION TO PRODUCTIVITY AND DEVELOPMENT

Although FFLP is relatively new, some research has been done on the effect of it and/or Farmers' Training (Extension) on agricultural productivity and development. The results are inconclusive but interesting. The Directorate of Adult Education reports on several different studies, two of which seem significant: (1) "There was a significant improvement in knowledge, awareness and adoption of improved agricultural practices in the group of farmers enrolled for a longer duration in functional literacy courses."[9] and (2) In villages with well organized programs, "there was some increase in the average yield per acre (as compared to central)...the annual income of the participating farmers increased (as compared to control.)"[10]

The National Institute of Community Development has undertaken, with UNESCO help, to determine the effect of FFLP, Farmers' Training and a combination of both on agricultural development. Development was measured not by output but by several factors relating to agricultural innovations, knowledge and attitude change, e.g. ability to use improved practices, ability to keep accounts, knowledge of banks, cooperatives, etc. Some findings have already been mentioned. As stated previously, the results are critical of FFLP and the actual attainment of literacy. The overall findings can be summed up thusly, "Farmers' training ... was found to be better than functional literacy. A combination of functional literacy and farmers' training appeared to be best suited to effect the desirable change in adoption behavior and thus accelerate the pace of agricultural development.

In studying the report and visiting with the staff of NICD one gets a rather gloomy picture of FFLP as a means to agricultural development. This seems true if one does not look past the desire for immediate, short term results. While FFLP is ridden with problems and literacy training in general may seem to be a waste of limited resources and extension may seem the better recipient, the viewpoint does not look very far ahead to India's future. As the report aptly concludes, "Of late, changes in the knowledge of agriculture technology have been far more speedy than expected. Today's knowledge becomes absolute tomorrow. Hence, it might be very difficult for the training program (extension) to keep pace with it. In the case of functional literacy program, however, once the farmers are functionally

literate, they would also like to depend on the written literatures for effecting improvement in farm affairs. In other words, for a lasting and enduring development in agriculture, functional literacy programs might be better than farmer's training alone."[12]

I concur heartily with that conclusions. India can hardly afford to keep hand feeding agriculture information to its farmers. They must acquire the skills to continue their own educations. They must be able to read and digest the printed word and make decisions based on accurate record keeping. This will only come about through literacy training. The U.S. model clearly bears this out. India must strengthen, improve and expand its functional literacy program. I see no choice.

TRADE AND INDUSTRIAL EDUCATION

Industrial Training Institute

Before getting into this form of vocational education a word about the evolving vocational education structure in India should be given. There are apparently three levels of 'vocational education' in the Indian system, each coming theoretically at a different point on the educational ladder. The Industrial Training Institutes (parallel to our secondary vocational schools) are to take students after the 8th standard and are basically concerned with the training of skilled tradesmen (draftsmen, carpenters, welders, auto mechanics, etc.) The Polytechnical Institutes are oriented to more technical pursuits (parallel to our past-secondary schools and community colleges) and receive students after the 10th standard. Finally, more technical education is imparted in Engineering Colleges - entered after the 11th or 12th standard.

I consider the Industrial Training Institutes (I.T.I.) to be adult vocational in nature for two reasons: (1) the trainees range in age from 15 to 25 years and usually enter after completing anything from the 8th standard to the Baccaleaureate Degree; and (2) it was my impression that upon entering an I.T.I. the person is considered as having dropped out or left formal, adolescent education. My impression from a visit to the I.T.I. in Udaipur is that this form of education suffers from many of the same problems, stigmas that vocational education in the U.S. has had to face. (1) The ITI's have very limited and poor facilities (the ITI visited was forced to run two overlapping shifts of trainees and was highly over-subscribed. (2) In Mr. David's words, the ITI's are for those students who after the 8th standard "can't afford to go for university education", thus showing an implied class distinction between vocational education and continuing academic education. (3) While jobs are plentiful and skilled craftsmen can obtain excellent wages, (e.g. an electrician can begin at Rs.500 per month and reach Rs.1000 eventually), the schools and occupations are not prestigious. (4) Lastly a recurring concern by many Indian educators is the seeming loss of the will to work by most of the present student generations. In Dr. Mehta's words, "Who have as a people in general, suddenly lost all love for work, all pride in professional performance and are quite careless of its baneful effect on the social and economic interests of the nation and its future."[13]

The central government is experimenting with vocationalization of the higher secondary school system. Apparently the year being added to the secondary curriculum will eventually become a compulsory vocational training year for <u>all</u> students reaching that level. While in Udaipur I

noted two newspaper articles on this - one indicating grants to certain universities to train vocational teachers and one reporting on the decision to pick 1000 schools all over India in which to pilot this concept. While the idea may have merit, I detect two serious weaknesses: (1) the obvious drawback is a critical lack of adequate vocational facilities and teachers with which to implement such a plan; (2) the less obvious is that I fear that "vocationalization" in the 11th or 12th standard without earlier exposure to career education - comes much too late. Due to the elitist nature of the Indian educational system, that small percentage of adolescents attaining the 11th standard are not inclined toward vocational education. They are preparing themselves to enter the white-collar, middle class, educated elite and will find vocational training at that level demeaning. If an attempt at vocationalization is to be made it should begin at the 7th or 8th standard where it will "catch and hold" more students inclined toward a trade career.

It would appear to me that if India is serious about vocational education - and I would feel that it ought to be to meet the burgeoning demand for skilled labor created by industrialization - a serious effort, paralleling the U.S. Vocational Act of 1963, is necessary. While beautiful facilities and modern equipment have certainly not solved all the vocational education problems in the U.S., they have helped a great deal in attracting students to vocational education. This committment coupled with a campaign regarding employment opportunities and salary prospects should begin to turn the tide in India. The elitist nature of Indian education must be broken down and the system diversified by strengthening the non-academic sector. As Dr. Mehta so aptly states in The Crisis of Changing India,

"Secondary education should have a much broader basis and comprehensive scope, and vocational education of satisfactory standard and a fair measure of variety must be widely introduced."[14]

VIDYAPEETH - RURAL ARTISAN PROGRAM

This unique form of adult vocational education should be examined briefly. One objective of the Vidyapeeth system has been the retraining of landless or small farmers for other village occupations. We observed programs in masonary and weaving at a Vidyapeeth outside of Udaipur. The parallels to the manpower retraining programs (M.D.T.A. now C.E.T.A.) in the U.S. are close indeed. Trainees must meet certain low income eligibility standards (landless or own less than 5 acres of land). Trainees are trained to entry level in skills where job opportunity exists. (Mr. Bhagwan said that approximately 90% of completors are Working of the trade.) Trainees are paid allowances during training as an incentive to offset lost income. Trainees are aided with finding employment after completion. Emphasis is on practical skill development, but some part of the curriculum (up to 30%) is devoted to liberal education. In terms of retraining, the Vidyapeeth goes one step further than its American counterpart, i.e. by giving tools to the trained farmer; providing a Rs.30 stipend for equipment, and offering 5 year, no-interest loans up to Rs.300 for those wishing to set up their own shops. Retraining programs in the U.S. could certainly learn from this model.

The Vidyapeeths have, however, failed as rural training institutions. Of 5 begun in Rajasthan only one remains and it will probably go out of business in the near future. The problem seems to be, as Mr. Dayakrishna

stated after our visit to DaKok, "A great deal of Adult Education has been started without a felt need of the people." Kishore Saint at Seva Mandir provided much the same reasons for failure: (1) It has been extremely difficult to attract people away from their farms - even for periods of a week (let alone 6 months!), and (2) the trainees could not see sufficient return from the training - especially the large proportion of "liberal" (folk culture, social education) education included in the curriculum.

SHRAMIK VIDYAPEETH - URBAN POLYVALENT PROGRAM

Another kind of Vidyapeeth program is being conducted in Bombay by the Bombay City Social Education Committee with assistance from UNESCO. Under this program the Committee develops training courses to meet the needs of the newly arrived unemployed or underemployed rural folk who stream into Bombay looking for work. The staff meets with management and workers to assess needs; seeks outside expertise for help and teaching; seeks out supportive services from other agencies; conducts the training programs; and follows up with job placement assistance. The program has been quite effective to date, having trained over 3500 workers since its inception in 1967.

Many vocational subjects have been taught in the textile industry, manufacturing industry, cinema and business/accounting sector. The program attributes its success to a combination of unique factors: (1) all courses are need-based and tailor-made; (2) the educational level of the workers is no barrier to enrollment; (3) the courses are conducted in a convenient place, at a convenient time - often using the industrial facilities immediately at the end of the shift, (4) the medium of

instruction is always the local language, and (5) a small varying percentage of the curriculum is given over to cultural and citizenship education.

I found the Shramik Vidyapeeth to be the perfect educational answer to the problem of the steady flow of rural villagers to the urban centers looking for work. What shocked me was Secretary Gaonkar's statement that UNESCO worked for 5 years to get a city in India to accept and try the idea. Even despite its apparent success, other cities are reluctant to begin similar programs, but the Ministry of Education has recommended that 8 cities begin programs like Bombay's. While finances obviously seem to be one problem, the absence of a visionary, dynamic adult education leadership in many urban areas seems to be a bigger obstacle. My feeling was that a complacent attitude must prevail and leadership seems intent on preserving the status quo - which is generally some sort of literacy program.

I would, further, hate to see how agencies created in the cities to handle Polyvalent Education. I think the Bombay model is ideal with one centralized agency responsible for all kinds of adult education programing. Expansion of this kind of agency will permit the growth of reputation and expertise needed to develop needs-based, tailor-made courses. What I gather from his remarks, however, is that urban adult education agencies are reluctant to expand their services into the vocational education area.

EXPERIMENTS WITH NON-AGRICULTURAL FUNCTIONAL LITERARY

Some very interesting experimental programs were encountered in Poona and Trivandrum. It appears that some states and voluntary agencies are

beginning to expand on the Farmers Functional Literacy model by dovetailing functional literacy into other occupational areas. Several reasons for this expansion were detected: (1) many farmers are forced to turn to other pursuits for part of the year, (2) with rising population, farm size is decreasing and some sons are forced to leave the land entirely, (3) some areas of India have whole villages with non-agricultural economies, e.g. fishing in Kerala.

The Pilot Intensive Rural Employment Project in Maharashtra State was the most exciting experiment visited. The first step was to survey labor potential for the 15-25 age group. Four various skill areas were identified: (1) masonary, brick-making, (2) dairy development, poultry, sheep and goat rearing, (3) practical carpentry, and (4) tailoring and cloth toy-making. Teaching materials were prepared and teachers drawn from the specialized areas were given a 10 day program in methodology. The "natural approach" to literacy is used based on determining the 250 words most relevant to the locality and occupation and basing the teaching on these. The classes meet in the villages in the evening. The project has only been piloted for one year and has trained only 250 men and women to date.

I consider these experiments to be very important to India's future. If agricultural productivity continues to increase; if population keeps rising; and if small scale agricultural mechanization continues, millions of farmers will be thrown off the land. The current trend is for these villagers to pour into the urban areas looking for food and work. They are unskilled at everything but farming and are generally illiterate.

The economies of the local villages must be expanded and diversified if India hopes to stem this tide of dislocation and mass migration. Small scale industries can be started in the village areas. For example, Maharashtra hopes to encourage the development of agro-business, i.e. the conversion of agricultural produce to food products, right in the villages and avoid shipping the produce to the urban areas for processing.

More stress and research should be done in this area. Skills for Progress in Bangalore seems to be involved in the development of this kind of vocational skill training in the villages. Unfortunately, a visitation there was not possible. The National Institute of Community Development has done very little research in the whole area of urban migration, non-agricultural skills development or promotion of non-agricultural industry in rural India. I feel that attention must be devoted to this problem immediately or India will begin to suffer the same problem of dislocation, urbanization that the industrialized nations have encountered since the Industrialized nations have encountered since the Industrial Revolution.

IN-PLANT TRAINING

Lastly, brief mention should be made of industries in the private and public sector that undertake their own vocational training programs. Two such visitations were made - one to Podar Spinning Mills in Jaipur and another to the Western Railway Training Institute in Udaipur. Similar to the U.S., the size of the company must be large enough in terms of capital and manpower to justify undertaking a vocational training effort on its own. The Podar Mills were large enough and new enough to

require their own pre-production training program only when the mill was opened. Now, with operation in full swing and only a small turnover in their labor force, on-the-job training is all that is available to new employees.

The Railway Training Institute, on the other hand, is one of nine such schools in India and conducts initial, promotional and refresher courses in a variety of vocational skills for workers involved in the actual operation of stations and trains. This institution was the most impressive vocational school visited during our program. There appeared to be a no-nonsense, highly rigorous approach to the teaching of over 30 different kinds of courses. Simulation, demonstration and audio-visual materials are used extensively, and trainees also receive first-aid, family planning, civil defence, and literacy training as required. The most impressive feature was that teaching and administrative staff are continuously rotated between the school and the field to avoid stagnancy and regression. An idea that many U.S. vocational institutions would be wise to ponder.

The in-house training seen seemed to be efficiently run and much to the point. Unfortunately not enough attention could be given to this very important segment of adult vocational education. I suspect, however, that, as in the U.S., some of this kind of training can be quite useless and wasteful while other programs are efficient and highly relevant. This is the challenge to management - a bigger challenge for the large Indian public sector where the profit-motive probably doesn't rule supreme and/or alone.

CONCLUSION

In conclusion I can only reiterate that there must be several other forms of adult vocational education not visited or even contemplated. Two very important areas that I discussed only briefly with Indian colleagues are the military and the prisons. If like the U.S. the military may be an excellent avenue to obtain transferrable vocational training. The work being done in prisons remains an unanswered question.

Like the U.S., adult vocational education in India comes in many shapes and sizes. My overall impression, however, is that it is not sufficient in either the agricultural or non-agricultural sector to meet the needs of a developing India. While priorities in a poor country such as India are extremely difficult to arrange, I feel the Central and State governments must put more attention on all forms of vocational education - primary, secondary and adult. Capital investment in agriculture, irrigation, industry is not enough. The manpower component cannot be ignored. India will not move ahead very far without skilled manpower equal to the task of development.

FOOTNOTES

1. 'Farmer's Functional Literacy Programme', Directorate of Adult Education, New Delhi, p. 1.
2. Ibid., p. 1
3. Adult Education in relation to Agricultural Development, P.R.R. Sinha and N.V. Kolte, National Institute of Community Development, Hyderabad, India, 1974, p. 75
4. Op. cit. Directorate of Adult Education, p. 7
5. Ibid., p. 7
6. Op. cit., P.R.R. Sinha and N.V. Kolte, p. 89
7. Op. cit., Directorate of Adult Education, p. 7
8. Op. cit., P.R.R. Sinha and N.V. Kolte, p. 55-56
9. Op. cit., Directorate of Adult Education, p. 6
10. Ibid., p. 6
11. Op. cit., P.R.R. Sinha and N.V. Kolte, p. v
12. Ibid., p. 81, 82
13. The Crisis of Changing India, Ved Dan Sudhir, ed., National Publishing House, New Delhi, 1974, p. 29
14. Ibid., p. 42

ADULT EVENING PRACTICAL ARTS IN INDIA

by

Joseph L. Robinson

The instructional program of Evening Practical Arts for adults as conducted in the State of Massachusetts is basically one of self-improvement through a variety of family life programs and avocational activities. These include sewing, woodworking, oil painting, flower arrangement, cake decoration, rug braiding, crewel embroidery, bookkeeping, typing, and so on. It would seem that the same type courses for adults would be in great demand in the country of India.

However, defining an adult by Indian tradition is quite different than defining the adult in the United States. We consider adults as the large number of Americans who have finished twelve years of American public schools or have dropped out of high school for one reason or another before the senior year in our twelfth grade. The Indian adult is a person, especially the boy only ten to twelve years old, who has had to accept the responsibility of the adult world for a varied number of reasons. For one, he is part of a tightly knit family that works together. Another reason might be the death or illness of one or both parents. This makes Indian adult life start at a very early age.

The Indian student reaches the end of his educational program at the tenth standard or the age of fifteen or sixteen which involves perhaps twenty five per cent of the student age population of India. The rest of the school age children are busy on the farms or in the city helping the family make a living.

We have seen adult education classes offered in the following cities - Jaipur, Udaipur, Bombay, and Poona. Most of these classes have had students from the age of twelve to the older adult woman.

At the University of Rajasthan in Jaipur, several classes were observed. During a morning visit we were taken to three classes being offered in dance, in electronics (radio assembly), and simple musical instruments. All students were children of school age that had time during vacation to pursue these areas of interest. On a second evening visit we observed courses in batik, photography, and watercolor. In all of these subjects student interest and enthusiasm was keen. The boys in the electronics class were hard at work assembling radio sets of their own. Girls in the batik class were hard at work waxing cloth and then dying the unwaxed areas in many colors.

The photography class was learning the working of the camera and techniques of developing film in a small darkroom. The watercolor class was busy with abstract painting as well as work on scenes. The class in dance was most enthusiastic and lively, especially when joined by some of our group. The group with folk instruments (tabla and guitar) were learning simple folk tunes for their own enjoyment. The focus was to give them enjoyment rather than professional skill. The young adult in each one of these classes received a great deal of pleasure from having joined one of these classes and would continue to profit from the enrichment of the class.

During our three week stay in Udaipur classes for adults were more difficult to find because of school vacation or problems of timing. At Vidya Bhawan Teacher Training for Arts and Crafts we saw and learned a

great deal about education in India and some of the reasons adult education does not function better.

The Teacher Training College for Arts and Crafts at Udaipur under Seva Mandir has 100 or more students per year, mostly men. The teachers at this school would be excellent individuals to be conducting classes in the evening for interested adults. However, money is the greatest problem. The Central Government does not make money available to promote this kind of learning for adults. State Government has to depend on the Central Government so no funds are made available there. For the most part teachers are paid an honorarium or are teaching in adult education because they enjoy giving of their time.

However, at the Teacher Training College adults during the school day come to take classes with the number attending increasing each year. These people come to the regular class for a Rs.12 admission fee and pay Rs.10 per month until their skill is developed or they stop for some other reason. This is an encouraging beginning for an adult program. Adults can increase their skill in woodworking and decorating the finished product. They have classes in leather working; sewing and tailoring skills are taught; spinning and weaving classes are held; and pottery making is another skill for development.

Funds come from the Central Government for student education but they are not enough for an adequate program. Funds are supplemented by having students take orders from and make items for the people of the community for a price. They gather material of all kinds that would be useful to the school. A great many of the people that finish the year or two years

of training in the school continue in the teaching profession in all levels up to the tenth standard. Some do, however, go into the business for themselves in a community where their skill is needed.

Seva Mandir also had courses in stenography in the evening and during the day it had sewing classes. This is a service in adult education that could be used to a greater extent when a student body would show interest and also have the time to attend classes. Also in Udaipur is the Railway Training School for personnel of the railway. This is a specialized form of adult education for new people being hired for railway jobs or people who need further training to move up on the job. This seems to be the best run school and doing a great deal for a particular group of adults in India.

Another school that is training young adults for teaching or job skills is the Industrial Training Institute. People completing a course in this school could go right into a job for an electrician, an auto mechanic, a lathe operator, a welder, or a carpenter. A little further schooling on the part of a student completing Industrial Training could give him a job as a teacher.

On a visitation in Bombay we went to the Shramik Vidyapeeth. This is a polyvalent center for adult education in the city. When a course is needed an instructor who is well qualified in the field is located and trained while instructing the class. Suggestions are made to the instructor on better teaching techniques to improve the quality of that class. We were told classes have been held in such things as boiler attendance, 35 mm film projection, other kinds of audio-visual aids,

courses in typewriting and stenography, making of dolls, quality cashiers, effective use of fuels, electricity, and sewing machine repair. Women's courses in tailoring and classes in nutrition and food preparation have been conducted.

These courses are taken to learn a new trade or better an individual's skills in a trade so he or she can get a better paying job. People who come to classes in the Polyvalent Education Center must be literate. Courses taken through the Polyvalent Center can give a skill to the person coming to the city from the rural area. Once employed in a factory as a helper an individual can be taught to weld or use a lathe and give him a higher skilled job in the city. Bookkeeping and other business skills could be learned with enough individual effort in the Polyvalent system. Bombay is the only city with such an extensive adult education program through the Polyvalent Center.

With seventy-five to eighty per cent of the Indian people completely or partially illiterate, the problem of teaching adults any evening practical art subject is made quite difficult. Thus for the Indian, the process of learning to read, write, and do simple arithmetic might be considered a practical art skill. We have seen several classes being held for farmers and farmers' wives in several areas we have travelled through. We have been to many centers for Farmers Functional Literacy and seen the work many organizations are doing to promote literacy in the rural and tribal areas throughout this large country.

If literacy is given priority over subjects in the area of practical arts, then the country is working in the correct direction. The dedication, leadership, and efforts of those presently involved in education must be multiplied many times in order to complete the task in the years to come.

FUNCTIONAL LITERACY IN INDIA'S RURAL DEVELOPMENT

by

Manette Adams

> "Mass literacy in India's shame and sin must be liquidated. But the literacy campaign must not end with a knowledge of the alphabet. It must go hand in hand with the spread of useful knowledge."
>
> -- M.K. Gandhi

In a country in which 66.2% of the people can neither read nor write, the word "literacy" is pregnant with meaning. India is the largest democracy in the world, an ancient culture but an infant nation, driven forward to the urgent, accelerating beat of the drums of change. Progress in science and technology, mechanized methods of agriculture, sophisticated schemes of social and economic organization, and explosive mass media concepts are only a few of the roads which beckon. Priorities are being set today as India does her traditional dance, moving across several centuries of linear development to become a part of the projected "global village" of the 1880's.

As one looks at the vast problems which beset India, one is apt to recommend the eradication of illiteracy as first priority. Would this not facilitate communication among people with different backgrounds and provide an enlightened citizenry?

Efforts have been made, even before Independence, to take basic literacy to rural India. Yet India's educators are the first to admit

that 13 years of planning have had little effect on the problem. Even though the percentage of illiterates has gone down, the high birth rate has negated this gain. In terms of actual numbers, illiteracy is on the increase.

At the 1965 Conference on Literacy in Tehran, it was decided that two factors were impeding success: first, literacy is not an end in itself and must be related to felt need; secondly, the level of literacy must be well above primer level if regression and waste of effort is to be avoided.

Taking its cue from these recommendations, India launched a program of functional literacy, making the learning of reading and writing skills an integral part of the total development of the nation's resources.

India is a nation of villages. Rural dwellers comprise 20% of the 600 million population. If literacy is to go hand and hand with felt need, then, it must be tied to the goal of increased farm production.

The most far-reaching program utilized this approach is the Farmer's Functional Literacy, initiated by the central government in 1968. Over half million people have benefited. Through joint efforts of the Ministries of Education, Agriculture and Broadcasting, a comprehensive non-formal program for adults has been integrated with development activities. Architects of this plan reasoned that a farmer will not come to a class merely to learn to read and write; nor will these skills give him any immediate results in terms of income or quality of life. Motivation for class attendance is achieved instead through the appeal to the farmer's need for cash income and for better production as a means to that end.

An effective teacher in such a program must have knowledge of farming as well as knowledge of teaching methods. An effort has therefore been

made to recruit teachers from the villages. Since women do many farm chores, they have been included in some classes in the villages, although the tradition of separation of the sexes prevails in most cases. Flexibility has been attempted in time scheduling, with most classes held at night, after the farm family has come in from the fields and has eaten the evening meal.

Educators agree that methodology is crucial to the success of Farmer's Functional Literacy Programs. Teachers begin with a problem, either suggested by class members or known to them as fellow farmers. Discussion of solutions follows with reading and writing skills introduced using key words of the conversation. To this procedure, posters and work-books add interest. For example, one poster is shown of a sad farmer holding a small amount of money. He is pictured in the middle of a farm scene much like their own. The farmers discuss why he is sad, what the trouble might be. Thus they are led to consider how this farmer has used his resources. A second poster shows a happy farmer with a big pile of money, seated in a different kind of farm environment. By contrasting the two pictures the farmers can begin to think of their own economic conditioning they begin to see farming as a business rather than as a means of survival. Demonstration goes hand in hand with this approach.

The most impressive example of a successful Farmer's Functional Literacy achievement was the village of Vardade in the district of Poona, Maharashtra. In the literacy class for men we saw the same technique employed which we had watched earlier in a village in Jaipur, Rajasthan. Here in Vardade, the teacher asked what they were doing right now; the

answer, "Sowing". The teacher put up several charts illustrating ways of sowing. Since our presence as guests interrupted the session, two of the men volunteered to read and did so with competence. We were told they had been in class about a year.

This group of men was motivated not only by the desire to improve their production and their income, but also by the group decision to become a literate village. The villagers were obviously proud of having attained this goal and were now in a post-literate class. There were indications that the children of these literate parents were attending school as well. Education for women was also included in the village commitment. Classes were held for women in literacy, cooking, nutrition, family planning and sanitation. In addition, education for citizenship was under way. In the panchyat meeting we attended, parliamentary procedure was followed and women as well as men participated.

In villages we had visited prior to this one, functional literacy seemed less a total village project, less related to all aspects of life.

If this could be achieved in the district of Poona, why not elsewhere; why not everywhere? One difficulty is commitment of funds at the national and state levels. Dr. M.S. Mehta has said that there are no illiterate children of literate parents. Yet, understandably, many educators are committed to primary and secondary schools as the training ground for India's leaders of tomorrow. On the education totum pole adult education has low priority.

The second problem, related to the first, is the failure to provide post-literacy classes. Literacy is only functional when the adult can

read simple directions, newspapers and informative pamphlets. A vocabulary of 500 words, mostly related to occupation, often does not grow after the class ends. More audio visual aids, more books and more post-literacy teachers cost money, but are essential for an effective literacy campaign related to social and economic development.

A third problem, from my limited observations, is the multiplicity of literacy agencies and programs, resulting in spotty coverage of the rural areas. Voluntary organizations receive federal aid to service villages in the immediate vicinity on the basis of potential as the criteria of selection. One wonders if there are villages remote from urban centers and the influence of voluntary agencies even more deserving of development efforts, whose potential is simply unknown.

Another serious deficiency is functional literacy efforts is the neglect, in many parts of the country, of the human resource: the women. Only 18% of India's women are literate. A pamphlet put out by Udaipur's Farmer's Functional Literacy declares:

> "Farm women....need to be educated in seed processing, planting, crop care, storage, family nutrition, animal keeping, kitchen gardening, manuring, and the technique of economic consumption of the farm producer."

The pamphlet goes on to say training for farm women is organized for 3-5 days! In one village we visited outside of Udaipur, more progressive than others we had seen, men said they saw no need for their wives to learn to read and write.

Obviously, the village woman needs to have literacy education tied to home-making skills such as nutrition and food preparation, child care and health. In Udaipur, at the Home Economics Department of the University, we learned of an excellent program in which students from the college go

out to rural villages with demonstrations of how to cook and use village resources effectively in homemaking. Apparently little use has been made of this information to write materials for women's functional literacy classes.

If the argument is valid that men who farm will be motivated to become literate through their desire for expertise in selecting fertilizer and seed, then women can be motivated through interest in homemaking. Along with her husband, the village woman needs more than information. She needs literacy skills to become open to change and to help her children grow up as literate citizen, participating in decision making in their communities.

Even from so brief a trip through India, it is evident that women who are capable, perceptive and articulate hold high positions in education, government and in other fields. If women of the villages, in increasing numbers, are to contribute their talents and vast energies to the national life, attitudes toward their education must change. I have read that a clearer definition is needed concerning the purpose of higher education for women in India. Surely there is also a need for definition of the purpose of women's functional literacy in the villages.

Yet another problem area in the attempted spread of functional literacy programs is recruitment of competent teachers. Villages are often remote; pay is meager; hours are long. At present an eighth grade education is usually expected of a candidate for teaching Farmer's Functional Literacy. Often people with such an educational background are primary teachers, who have difficulty establishing rapport with adult

learners. To be an effective village teacher, furthermore, knowledge of agriculture is imperative. Women's classes present a special teacher recruitment problem. Some villages will not accept mixed classes; many more will not accept a man to teach women. Since few educated women want to go alone down dark, rough roads at night, recruitment of teachers for women's functional literacy has been extremely difficult.

Any discussion of barriers to adult literacy in India must take cognizance of the root problem: neglect of compulsory primary education. In the Poona area, for example, 50% of primary age children enroll, but about 40% of these drop out. These uneducated children add yearly to the growing number of adult illiterates in India. (A governmental stipend to each child monthly to stay in school might be an economical expenditure of education funds in the long run.)

Finally, elements of Hinduism, followed by 80% of the people, retard the growth of functional literacy efforts and desire for education generally. According to the Bhagavad Gita, God is the supreme self whose lower nature is revealed as physical world, including mind, intellect and ego. Life is regarded as a stage on which one acts out his role. One way in which the Hindu attains eternal life is through performance of duty or Karma; but in the performance of this duty the Hindu does not recognize casual relations. One is not, then, concerned about the result which ensues from the doing of duty.

> "It is the spirit of calmness and equanamity generated by freedom from attachment to the fruits of action that constitutes the essence of Karma-yoga".*

Chatterjee, Fundamentals of Hinduism

True, the average villager may not analyze the philosophy which underlies his traditional faith; but through myth and epic, ritual and oral tradition, many have absorbed fatalistic attitude, accepting without question, the lot the gods have assigned. Although it is said that knowledge is highly regarded in India, it seems to me, paradoxically, that there is apathy and resignation to fate which is an obstacle to individual aspiration and social change.

Related to this is the problem of the caste system as it relates to adult education. Throughout India caste is no longer recognized. The constitution echoes what Gandhi proclaimed: that no human being is "untouchable". I was told by a plane companion in Maharashtra that discrimination by caste is fast disappearing. Yet I was told by another Indian that when he went to England for education, he contaminated his own family when he returned home for a visit. Another man, a professor who rejected caste, admitted his own son could not find a bride except by going back to the village of his father to a choice from the proper caste. Although I have not been in India long enough to make generalizations, it would seem to me that mobility though education would not be in the thinking of most villagers. A farmer might want to be a more productive member of the cultivators; he would seldom want to be a business man in Delhi. Caste, then, is a deterent to education as a vehicle of social mobility, and vocational advancement.

With so many problems hampering functional literacy, what is its place in community and national development? One experiment conducted by the National Institute for Community Development in Hyderabad suggested

that literacy does not have direct relationship to agricultural growth. Punjab, with a high rate of illiteracy, made substantial growth in agriculture, while Kerala, with a much lower illiteracy rate, made almost none. Even though the factor of additional resource in-put in the case of the Punjab may discredit the validity of this study, it is suggestive that as a short range goal literacy needs a second look.

My impression is that India's main problem now is feeding 600 million people. Inseparable from this is population control. I talked with a person who had done a study of the productive capacity of India related to population. He said India cannot support more than 400 million, and that she will have to launch a massive program of planned parenthood if she is to survive. The third priority, related to the other two and fundamental, is the creation of a stable government free of corruption.

Yet I would not overlook the importance of functional literacy as a long range goal for India. It is not enough just to have knowledge of how to farm. Fertilizers change; new seeds are on the market. The farmer must read! We heard of a farmer who sprayed a large field of peppers with insectide which he had mixed improperly. Because he could not read the instruction on the bottle, he had lost his whole field. Secondly, the ability to read and to use numbers protects a villager from exploitation. A group of villagers in Rajasthan were being paid only Rs.3 a day for heavy work at a quarry. They asked for Rs.5. When the employer refused they inquired around and found they could buy a quarry cooperatively by pooling their resources. They quit their jobs and became self employed.

This could not have happened before they learned to do simple arithmetic. Weddings and other special occasions in the village mean large expenditures. Often this money is borrowed from money lenders at high interest. Awareness of this exploitation is the first step to joint action to escape its vicious hold.

Through reading, the villager can become aware of the outside world and can open his or her life to the possibility of change. Books and newspapers can bring mental stimulation and a wide range of knowledge. Most importantly, reading at a fourth or fifth grade level can facilitate the villager's involvement in the life of his community.

Indian leaders have pledged dedication to the development of all the nation's resources to the end of becoming a self-reliant country. I think functional literacy will continue to hold an important place in that total development, as a long range goal. Two factors are in favor of its growth and ultimate success in at least raising appreciably the rate of literacy.

First is the caliber of the men and women we have encountered who are involved in adult education, and in functional literacy in particular. In the village programs of Seva Mandir, Udaipur, in the Library Literacy Centers in Trivandrum, and in the Literacy House at Hyderabad and Lucknow, we have found men and women of unusual dedication and commitment. Knowledgeable as to the rural situation and well aware of the obstacles they face, they carry on with conviction that it is worth while. They are people who say with Dr. M.S. Mehta, "It is not enough to curse the darkness; someone should light a candle."

If these lights are not bright enough, there is another light on the horizon: mass media as a tool of adult education. Radio has already proved its effectiveness. In 1965 there were 43 radio stations, broadcasting from 8 to 12 hours a day in 19 regional languages, covering 63% of the population. Out of 3 million sets, 170,000 were in villages. Of these, 90,000 have been installed by the government for community listening. Even as far back as 1956 All India Radio conducted experiments which showed that the programs increased the level of knowledge, and produced leadership and the formation of action groups. Today Farmer's Functional Literacy programs establish a two way channel between farmers and specialists. Such programs help to motivate people to learn to read and write.

Television is new in India, but the possibilities of this medium in education at all levels staggers the imagination. An experiment in using television for literacy work was carried on in the city of Bombay from September 10 to December 21, 1974, by joint effort of the Institute of Communication Arts, St. Xavier College, the Bombay City Social Education Committee and the Bombay Television Centre of All India Radio. The course consisted of 90 class days, each of 90 minutes. The 34 tele-lessons consisted of formats in putting across the message: slides, songs, documentaries, folk dramas. The literacy content of the lesson was either words which were introduced, or sentences which were used as reading exercises. The social education content was related to the literacy content. This pilot project has been evaluated and another series will be produced this fall. Although this was an urban project, directed toward the chowls, it could be easily transferred to a rural situation.

In Hyderabad on August 1, we shared in the "Ceremony of Rejoicing" as we witnessed the first TV program beamed from a satellite over Ghana to six centers and 2400 rural villages of India. This innovative experiment, called SITE, will last one year, bringing primary education, teacher training and adult programs to illiterate and semi-literate people. The world will watch with interest when this project is evaluated in terms of effectiveness in changing attitudes and behavior in a developing country.

This is admitedly a small start for so vast a country. Most villages in India do not have electricity; know-how for repairing television equipment is lacking; and mass programming in television is very costly. All of these factors make it impossible to predict how widespread TV will be in India ten years hence.

Presuming these difficulties can be overcome, can television reduce illiteracy and bring non-formal education to adults? Sceptics point out that the United States has enjoyed television for almost 40 years and has done little to bring coping skills to the illiterate, the semi-literate and the disadvantaged. Certainly few programs have been initiated directly related to literacy. Even so, television has had its impact on all classes and in all sections of the United States. As Marshall McLuhan has said, "The medium is the message." Racial attitudes, awareness of world events, appreciation and knowledge of differing life styles -- all of these have changed people. In some cases the stimulation of television and the rising expectations evoked by the television world have motivated people to sign up for classes in functional literacy as a means of changing their lot.

Moreover, because India's literacy problem is so immense, and because television is at present controlled by the government, one can expect education to have priority over mere entertainment as the medium develops. Many of the problems which beset literacy campaigns at present might be solved if this were the case.

The obstacle of the caste system is a case in point. Through drama and historical interpretations of caste in Indian culture, people might come to see that caste has no place in society today. Again, the problem of teacher recruitment might be aided by a series of TV dramas in which people find fulfillment in village teaching. Actual teaching sessions can be done on TV. Supplementary lessons can help students learn when the teacher is not present.

Finally, the Paulo Friere educational technique of teaching could help overcome fatalism and apathy in the Indian illiterate. This method, which has proved so successful in the last fifteen years in Brazil and Chili, could be doubly effective if TV were used for reinforcement. Friere teaches reading through key words which are stimulating to thought and imagination: land, salary, government, wealth. These words with accompanying pictures are discussed with the guidance of a coordinator. Friere's method attempts to awaken the conscience of the villager that he or she may be open to growth and development in a changing society. As far as I can see, this method is not used at present in functional literacy in India. Functional, Literacy Programs attempt to change use of fertilizers and hence food production, but do not make the villager aware of his problems and his plight in context of the total society.

Because the Friere method leads inevitably to a quest for channels of action for social change, it can be a force for erasing the fatalism which hangs so heavily over the Indian village.

Television can never supplant the coordinator in the Friere teaching method, in which student participation and group dynamics is so vital; but television can broaden the horizons of the villager. Through this medium illiterates can learn of how things are done in other states, how the society is organized, how the central government operates and how other people live.

The challenge now is two-fold: government commitment to electrification of villages and funds for mass media expansion, and production of educational programs of high caliber. The information bulletin from the Institute of Communication Arts in Bombay states:

> "The masses are ready and waiting expectantly. The field is wide open, and we don't want to make the same mistakes made by other more advanced nations. We can not afford to."

If responsible communicators join with educators with full support of the central government, they may bring a new day in rural India. Television is not a panacea; indeed it may bring its own problems; but it will reach out to tens of thousands of people to bring them into the twentieth century.

Time is running out in India. The world watches the struggle of a democracy as it emerges from infancy to adolescence. Never before has the rebirth of a society encountered more overwhelming problems. Literacy is only one. Others may take priority in 1975. Ultimately, however, the fight to eradicate illiteracy must be won.

THE FARMERS FUNCTIONAL LITERACY PROGRAM AND GANDHIAN PHILOSOPHY

by

Don Swanjord

In the area of agriculture for developing economies, the crucial question is what is appropriate development and how can the farmer be educated for the appropiate development? Although operating Farmers' Functional Literacy classes in India tend to show simple literacy aspects most clearly, the planners of the program thought widely and well; more than a literacy program, they intended a method of training for the purpose of developing Indian agriculture, and a comprehensive non-formal education program.

Generally the atmosphere in which one collects impressions in India is one of crises of population, land availability, diet, and inflation. Particularly the summer of 1975 is a season of anxiety over political conflicts and physical realities, from the state of emergency to the monsoon flood in some places and the failure of the monsoon in others. It would be a difficult situation for any nation. India's determination and resourcefulness has shown results over the last 25 years. India's credit is in a great deal of progressive thinking and activity by the government and by individuals.

There is general agreement about the need for education in developing democracies. Nevertheless, as an observer I am more interested in aspects of human development in India than in simple economic growth. When I see a program for education of the rural people, I want to see autonomous

individuals learning in a humane situation and not automatons making personally meaningless sacrifices. I want to see farmers moving over to a stage of technology which is appropriate to their goals in development, not into massive systems which are as tyrannical as absentee landlords. I want to see marginally employed people trained for vocations within their community so that they can choose to become part of large-scale industry in the great urban centers instead of being forced to do it.

My concern in "development" is that we work together to meet the various needs of human beings (not just physical needs) and that we recognize a multiplicity of life styles and solutions to human needs. Change is inevitable and we must be aware of the interdependence of all human beings on earth. A consciousness-raising book from Australia Development Dilemma, characterizes poor nations by the existence of a large proportion of people who are unable to meet their physical needs, their psychological needs, and their often rapidly increasing wants. Basic physiological needs are for food, water, shelter, rest, health, and reproduction. Basic psychological needs are for security, esteem, self-realization, and love.

One reason for my emphasis on "appropriate" development is the Meadows-Club of Rome report which remarks on the deteriorating world conditions as progress can't keep up with population. Over the next one hundred years we are facing a natural resource shortage which means the suppression of modern industrial society; a decline of world population from changes brought by population; population limitation by food shortage or war; disease and social stresses caused by physical and psychological crowding.

"Appropriate" development, development of a "poor" nation within the restrictions of these world crises, means that we have to depend on social planning to reshape political and economic structures of traditional society along with a new technology for production. The primary illustration is the Green Revolution which has aggravated social tensions by benefitting chiefly the wealthy farmers, and accelerated the growth of a landless class. There is a significant movement of people from the rural areas because there are too few jobs available in farming and too few alternative types of employment in the rural areas.

One reason for visiting India is to think at first hand about the sources of strength of the nation. An ancient traditions is here which has always had enough vitality to absorb new forces and change itself in the face of new requirements. What is it that maintains individual Indians and helps the adaptive process in daily life? A kind of secret source of strength in the West is the conception and reality of progress. One is devoted to something better, some more of what is already there. The Eastern temperament is more biased towards limited wants. This may be an important source of strength over the millenia. Another source of strength is that traditional society, whether literate or illiterate, is educated in a small group of people following one individual, a master. This could be education to learn a craft or to become a specialist in religious law. In India it was called the gurukula, a circle around a guru who had the allegiance of the group and gave it intellectual and spiritual guidance. The modern form of the gurukula is a product of the imagination of Mahatma Gandhi, and he called it "Basic Education".

Technically known as "The Wardha Scheme", under the name "Education for Life/Education through Life", the program has universal implications. M.K. Gandhi, who in 1937 was living with his community at Wardha in Maharashtra, was able to formulate a total schooling system which, on its simplest level, would re-establish traditional virtues. It encouraged a rural life where people cooperate more than they compete. In a broader sense, the goals of his program were pedagogical, economic, and social. First, the subjects were related to each other and to life. Second, the program uses as its societal base the villager, conservatively strong. Third, there is vocational training of the villager. Fourth, local self-governing citizenship is supported.

In outline, the program was this: A basic craft is selected and all learning is centered on the craft (At the Basic School of Vidya Bhawan in Udaipur weaving and agriculture are at the center). The program is associated with manual labor: activity is purposeful and productive and there is dignity in labor. The handcrafts meet the running expenses of the school, which makes elementary education self-supporting so that it can be offered everywhere. Both teachers and children are working for social progress, including the reducing of caste and sex discriminations. Not just this intellect but also other aspects of his personality including his body and emotions are developed by the school.

Anyone following Gandhi's career would know what craft would figure at the center of the curriculum. Beginning in 1919 he wore only homespun cloth and led thousands to give up wearing the industrial age textiles which were produced abroad or with foreign capital out of Indian raw materials.

Spinning and weaving were obscure crafts, however. Gandhi himself was in his forties before he saw a hand loom, and there had to be an extensive search before a spinning wheel could be found. A number finally turned up in Baroda. The craft at the center of the school curriculum remained the weakness of the Basic Education System. There were few teachers with the ability to revive the carding-spinning-weaving routine in the school, or to find an acceptable replacement and use it.

The Wardha Scheme for basic education became India's national primary system after World War II. Its emphasis on simple literacy and rural arts is a contradiction to the profession-oriented secondary system, and it has never been clear officially how the two systems, primary and secondary, non-formal and formal, are supposed to work together. The Wardha Scheme has been practically abandoned and only a few of the philosophically strongest Basic Schools continue to exist.

However, let us continue to explore for Indian society as a progra as a philosophical cover for Indian society as a learning society and as a working model for a literacy and training effort in rural India. It answers the need for a personal, spiritual fulfillment which appears alongside the general need for national development. Present thinking is that literacy and agricultural training together are needed to move farmers forward in productivity. The most difficult hurdle of functional literacy programs is the integration of literacy with real life outside class. With the growth of services in rural areas such as field days, demcnstrations, group discussions, radio, salesmen, extension agents, and youth clubs, has come a challenge to literacy specialists to integrate these communications media.

What kind of development program can the varied social and educational interest groups agree on? Capitalists and communists, westernizers and Maoists would accept that economic growth can be attained by increasing the amounts of labor, capital goods, and land used in production, by improving the quality of these factors of production, by combining them in more efficient ways and inspiring labor to greater efforts. While Gandhi abhorred the prospect of industrialization for his people, there are elements of his old Basic Education model which dovetail with the economic and social aspects of Indian emergence. He knew the outlines of the problems facing twentieth-century Indians. How should people relate to machines and to each other in seeking happiness and real meaning in their lives? A second basic issue of the modern age is whether modern industrial society, capitalist or socialist, does in fact diminish man's powers, even though it does allocate them "efficiently" and increases his skills as a specialized input. Gandhi and Mao have continued to preach and foster the virtues of plain and simple living and devoting one's life to helping others rather than accumulating things, all the while skirting the issue of the effect of industrialization on the millions in India and China who were already machnized into industrial lives.

A further example of how Gandhi's prewar educational model agrees with Indian economic development and personal fulfillment is the de-emphasis of labor specialization. Both Basic Education and developing ("post-traditional") societies aim at a "universal" man, able to perform many jobs modertely well, manual and intellectual, urban and rural. This kind of person is needed to help the economy and society cope with sudden and large changes. A villager who has spent some months in a factory or

in training can more easily repair farm equipment and has special value in his home setting.

The product of Basic Education is also an important link in the chain of informal communication, the passing of useful information which extends creativity and productivity. A present reality in India is the slow pace of innovation in rural areas. Emphasizing basic education at all ages, not simply as literacy campaigns but as involvement with neoliterates in their own districts will extend their practical specializations and sensitivities beyond the "schoolroom" and into life. It is possible that this reduce the quality of the labor force and therefore slows the rate of economic growth; however, according to Adam Smith the difference between the most dissimilar of human beings is not so much the cause of the division of labor as it is the effect of it. Of India I have read that differences in language are the greatest in the same locality but spoken by high compared to low caste individuals. One can become burdened down while thinking about India by the prospect of a further caste division alongside of or on top of the old. The transformation from alienation to fully aware and participating members of society is an important element of a release of India's resources and energies. Productivity under these circumstances takes great leaps.

Basic education is the one program I have seen which pays attention to literacy skills as a part of developmental activities, but first of all enables a young person to employ himself productively. Part of the work in developing the ideal of "Education for Life/Education through Life" for India in 1975 is rebuilding respect for Gandhi's philosophy of education. It suffered from being institutionalized twenty years ago; it was

unnecessarily put into competition with the "modern" secondary system. Comparatively small self-help programs like Farmers' Functional Literacy and Basic Education cannot solve problems of "ultimate mess" (as Calcutta has been described) circumstances; certainly Macaulayan education of white-collar, bookish, data-packed civil servants cannot, nor any single education or social engineering program. But it can help stablize the countryside and humanize life there even in times of adverse physical conditi ns.

In national planning and individual initiative there are always bright hopes and failures, but a program is less likely to fail if it is seen as one of a complex of solutions. Another danger is unwarranted assumption of program transferability. Many leaders and nations, including India, have seen Grundtvig's folk high school movement as an ideal institution for developing citizens. It appeared in India as the rural vidyapeeth, and as a model answered the demands put on an institution for developing an innovative and thoughtful farming community. Nevertheless, the rural vidyapeeths are dying of unpopularity with the clientele it was meant to serve, and they have virtually disappeared.

The implications of what I am saying about Farmers' Functional Literacy is that its goals agree with what I want the educational process of rural/village India to involve. In addition, in practice the program needs more people who are committed to integration of literacy and life. We need many more committed individuals. The whole process depends on the teacher-student relationship. If it is a simple literacy class, is the teacher able to show his client how the subject is related to life? If it is a training session does it push the trainee towards literacy study as well?

Farmers Functional Literacy, like Basic Education and any educational innovation "works" when there is creative leadership. Philosophically Farmers' Functional Literacy and Basic Education are activist, depending on learners playing a primary role as well. These two elements side by side are a challenge, but in the Udaipur district of Rajasthan we have seen them working, as they seen them working, as they have elsewhere. The youth club of the village of Loyeria, for example, has its own small experimental agricultural plot and affects the agricultural practices of the community. It exists because of an involved extension agent from the city and because the young farmers are willing to take risks. Farmers' Functional Literacy is a program which can cover many emploratory projects and vocational experience situations: a strong agricultural sector comes from more than new seeds and fertilisers. It includes understanding and learning to repair simple mechanical equipment, the technology of fencing and pasture development and feed mixing, the making of simple equipment for oneself, the planting of new kinds of crops or perhaps an orchard, the keeping of a certain animal for production goals as a cash crop, or the operating of a cooperative project for sale, storage, or processing. All of these learning projects have development potential in a pre-industrial community; the functional literacy program can spawn farmer-operated industry.

It is up to individuals to carry out successfully a functional program which begins with basic needs for food, shelter, income and distribution, production, and health, and bridges the gap to a simple formal education program. The program of Farmers Functional Literacy and the tradition of Gandhian basic education are the supports for a new era in India's rural development. Committed individuals must be found who can carry out the program and carry on the tradition.

LITERACY IN INDIA

(Emphasis on the Rajasthan Area)

by

Fernandes E. Lopes

Please permit me to generalize in this report. Nine weeks in a country with such a rich heritage and cultural background I can not do justice nor do I feel qualified to assume concrete observations on what I have seen and done. My report, however, will concern itself in a way that I present my observations right "from the shoulder" and not loaded with meaningless flowery terminology that would be confusing to the reader.

India's mass-illiteracy is too vast a problem to be overlooked by mankind. Alarming census reports reveal that 69% of the population is illiterate. In one of its largest states, Rajasthan, the blunt fact is that 91% of the women are still illiterate. The high population growth pattern and the very low literacy percentage is of grave concern to any good-thinking man or nation.

Literacy belongs in a place of development of any country and India should not be an exception. The social and economic progress of India has been hampered by its educational stagnation; and if India is to progress in these two areas she must progress educationally as well. As I see it the picture of change has been very, very slow.

It is true that India has a very separate identity, and the tenets of ancient, medieval and modern times have had an influence in Indian education. This thinking, however, does not excuse a need for change.

The great Mahatma Gandhi stated:

> "Mass illiteracy is India's sin and shame and must be liquidated. But the literacy campaign must not end with the knowledge of the alphabet, it must go hand in hand with the spread of useful knowledge."

There is a great deal of inertia in Indian literacy programs that I have seen and a critical review by Indian educators and the Government is in dire need now!

Teacher quality is not at its best although I did meet and see many dedicated people who were trying their best with the limited resources given to them for their use. Teachers of a higher caliber from the urban areas who are more sophisticated in teaching techniques do not desire and will not go to rural areas to teach. One cannot blame them in a way because basic conditions for themselves and their families are just not there. In fact, deplorable conditions in rural villages and with the various tribal groups are of such a low ebb that to get well-qualified dedicated teachers to do the massive job is literally impossible.

It can be said that the Indian Government has not done enough in the area of Adult Education; but the Indian Government has come to realize the efforts of a small minority of people whose efforts have inspired enthusiasm in this field.

Dr. Mohan Singh Mehta, president of Seva Mandir in Udaipur, is one man in this group who has played a key role in Adult Education in India from the start.

On July 10, 1975, at the Lake Palace Hotel, Udaipur, Dr. Mehta stated that "Adult Education must be linked with life." It is important that Adult Education exist not only to teach the three R's, but it must also

promote the interests of an adult individual and his role in the community. These ideas I agree wholeheartedly with and having them stated by a man who grew up with the Adult Education movement in India certainly made sense to me.

Recently in certain tribal villages in the state of Rajasthan, well-digging programs have been successfully initiated by Seva Mandir. It is logical to assume that a meaningful educational experience can be procured if the adults involved could learn through their project of well-digging which is so vital to themselves and their village community. This becomes a meaningful educational experience geared for adults.

Seva Mandir, through such programs, can make villagers literate through terms related to themselves, their environment, and their work. We talk in terms of educating the whole person in American education; Dr. Mehta talks in terms of Adult Education as a whole development. His approach to the problem is a logical one indeed. However, even well-meaning educators such as Dr. Mehta are handicapped in their endeavors if the political forces of a country are not fully behind their cause. Lip service is not enough. Vital reforms are desparately needed now!

The following is a short case study of a Women's Literacy Class in Rajasthan area:

On July 1, 1975, I visited a women's literacy class on the outskirts of Udaipur. From the start I must state that rural education in India is not too functional and for most of the adults involved Hindi is a second language or H.S.L. I have visited many literacy classes in India that have taken place in the late evening hours, but this class did take place in the afternoon from 3:00 to 4:00 p.m. Beds from adjoining homes were

brought out for the observers to sit on and placed near the cemented patio of a house that served as the location for this class where these students meet six times per week. All in all, the atmosphere was not a bad one, in fact, I was rather pleased with the informality and friendliness that prevailed. The adult students, who numbered fourteen, were easily distracted, not only by our presence, but by the usual presence of neighborhood children and wandering animals. Many of the women students had their small children with them and one woman even had a sick, fevered child lying on a bed nearby. Occassionally this mother would attentively get up from her position in the class and care for the child and also fan away the many flies that were there.

The lesson was of the lecture type and the question and answer approach method was used by the teacher. The teacher, a high school graduate, was expressive in her manner, showed kindness and patience, and followed an open plan book placed on the floor.

There was a blackboard (slate and not canvas) placed near the teacher with colored chalk, although I do not recall a single instance when the teacher used this important teaching tool. Each student did have a pencil and a copy book and various books of many levels could be seen in use, showing that the teacher was trying some kind of individualized instruction.

The group was an advanced group and it was obvious from the replies to our question, "Why are you here?", that the women were interested to learn to read, write, and learn Hindi as a second language.

The students were anxious to show the observers the many crafts that they had made and were as willing and anxious to sell them.

I noticed that many of the students had knitting and crocheting kits nearby and when they were bored by the lesson they would turn to these as a passtime.

The syllabus of the course was from Seva Mandir and it entailed the following:

The 3-R's

H.S.L.

Pre-natal care

Hygiene (personal)

Foods (ref to mother and child)

On an ongoing basis students are regularly evaluated orally by the teacher but the real test is performance base criteria upon completion of the course.

I do see great hope with the advent of the use of television as a supplementary aid to lessons and textbooks in any educational program in India. Literacy programs in particular can utilize this important aid to make education more lively, functional, and interesting. The approach must be realistic one directed at adults, and always kept within the bounds of adult comprehension and curiosity. In fact, even the proper use of radio in an imaginative way could be of great use, but power failures and even no electricity in so many villages makes this a problem of mechanics many ti es. The Indian government is trying to overcome its many pains and miracles cannot be done overnight. This is understandable but there must be a starting point. Television could, in my opinion, ensure higher standards of teaching because most teachers would also learn and apply new techniques to an educational system that needs them.

This is where the educator at the university level with governmental aid could play an important role as the catalyst to produce meaningful programs for adults. Their expertize should be tapped and used to a greater extent.

The Satellite Instructional Teaching Experiment (SITE) sponsored by NASA has started an exciting experimental program beginning August 1, 1975. This is just the start and I hope that it becomes a permanent fixture as a mass-communication educational media. Can you imagine the impact and the many changes it can and will produce? Teacher-training courses via T.V. are an absolute must and the results I am sure will be great. New methods of teaching and learning could be applied in a way that would be meaningful to an adult who needs a very special approach. It will make teaching and learning fun which can be a good tonic that all adults (and children) need at times--no? Television can, I believe, be a positive approach to India's educational needs. I would like to be given the opportunity to come back to India in a couple of years just to see the effects and results that T.V. will have on the Indian Educational scene. It should be interesting don't you think?

THE OLD TRADITION AND LITERACY

by

Mary A. Akerson

The oral tradition of India is the psychical consciousness of Bhrarata. It is so deep rooted and also so very pervading that it is related to the Cosmic Stuff of Bhrahma. Theoral tradition which was found in the mystical origin of the Vedas shapes the present and also determines the future. The oral tradition may be described as an unscrutable force which must be understood on the deepest psychic level, if India is to be moved into the realism of the twentieth century.

The multi-faceted problems of India hinge to a large extent, according to most authorities, on the illiteracy of the people. However, how to cope with an amorphous force so intangible and subtle that it motivates a Brahman teacher with whom I dined in Udaipur to stop on our way to his home to be annointed by a priest in an aged temple stinking of mildew and putrescence seems to be beyond the misadventures of contemporary Indian genius.

Catapulting India into an aggresively competitive twentieth not only appears to be but has in fact, proved to be non-feasable. Primarily, it is because of the profundity and psychical bedrock of an oral tradition which cannot be budged by the most scientific educative techniques.

By examining the history of the oral tradition one may find a clue to solve the riddle of India's dilemma. As far back as the inventive age

of Sanskrit Drama (2nd-9th Century A.D.), one observes a resurgence of Hindu religion supported by the Brahman caste with an aggressiveness which calls to mind the propagandistic techniques of the Jesuit Counter-Reformation. However, whereas all forms of media were used as supportive dynamism for the Jesuit onslaught, the sacred word, the spoken word, that is the oral tradition, was and still is even today the vehicle for religious and secular communication. The sound and pitch of the "word", that is the Oral Tradition, took on great significance. Moreover, it develops a corresponding psychological integrity beyond comparison with the oral culture of any society in history.

During this period, however, a new element was introduced which was called the Sanskrit writings of the Brahmans: the Vedas, the Brahamanas, the Upanishads, the Puranas, etc. These writings began to supercede the authority of the oral tradition. The Sanhita which are called Mantras or hymns, mythology, and plain story telling of the Vedic period began to loose credibility unless written down by the Brahmans who by their very sanctity in this sphere relegated the Kshatrya cast to number three position, and thus became number one position themselves.

Since the Indus Valley Culture of Moyenjadara and Harappa, simple pictograph and later ideographs conveyed meaning in basic written form. However, not until the Brahaman resurgence did the written word play so important a part in the dissemination of profane and sacred knowledge. In some areas, paradoxically, the spoken word, too, evolved, new subtileties in the form of Sanskrit drama and poetry. Despite the fact that this new emphasis on writing was designed for a minority the

evidence exists to support the idea that literacy might somehow be foisted upon the public through the religious medium as well as the secular.

Today India is involved with the propagation of literacy only through secular agencies. It seems to me an immense waste of a national dynamic force not to somehow capitalize on the religious dynamism of India. As an illustration, Kishore Saint, Director of the Rural Institute in Udaipur, related the fact that even though his grandmother was illiterate she could recite word for word scripture from the Mahabharata and the Ramayana. This I have observed is not an unusual situation.

Everywhere I traveled in India this appeared to be the situation. I could not understand why the great epics such as the Mahabharata, the Ramayana, or the Puranos were not included in a literacy curriculum or used as a motivating tool. From the mouths of illiterate rickshaw drivers to the cultured intelligensia in Bombay naturally flowed the infallability of the Vedas and myths of the cults of Varuna, Indra, Agni, Soma, Rudra, and Vishnu. The oral tradition involved in Hinduism seemed to be not only an organized religious system but also a highly organized social system and way of life.

Modernizing India is first to reconcile the dichotomy between the oral tradition of the illiterate masses and the intellectual concepts of the intelligence. Even to modify the oral tradition inherently related to the rituals imperative to the operative success of Brahamanic institutions would require an apocalystical innovation.

The fact of the matter is that there is obviously no need for literacy within India's current social format. This society is self contained and defies intrusion of the twentieth century demands for

industrialization and corresponding literacy. Conventional methods of sponsoring mass literacy such as those utilized in China and Russia are not applicable. Such methods are not applicable because of the powerful subconscious barriers against literacy already mentioned, but more importantly because there is no incentive to be literate.

India, also, is endeavoring to be democratic in her processes of liberalization - a formidable task. Communist China had a great deal going for her mass literacy movement. Much of China's mutual structure is based on the confucian philosophy of family unity and allegiency to the state. The concept of the state as the leader was therefore not so drastic a step. It presented a form of organization with which the peasantry could readily identify. In India there is only one standard, and that is the standard built around the family unit with allegiency not to India - but the family and the cast perse. Thus, we must bear in mind the concept that we are not dealing with individual consciousness but with a collective consciousness which might just possibly be the largest collective consciousness on the face of the earth.

Even in China where the masses were to some degree predisposed towards state leadership, millions of people had to be sacrificed in order to implement a successful mass educational program.

What would be the advisability of introducing communist techniques as an aid to literacy? What likelihood of success might be hoped for? The answer to these questions appear as much a riddle today as millenia ago. Studying the past throws little light on solving the literacy barrier today. The great invasions of the Moghuls produced changes in

art, music, architecture, and custom, but it made no impression on the literacy standards of the masses. For five centuries alone in Benaras Moghuls held down seething thousands only to have the worship of Shiva bob to the surface with renewed force when Islam loosened its deadly grip. No pamphlets to destroy, no popular literacy to condemn, the Moghuls had to fight the oral tradition, that is, the Hindu psyche, and they lost.

In Africa and other parts of the world the Muslims met with far greater success because despite mass illiteracy, they never had to deal with the Hindu "Cosmic Mass Psyche".

Thus there is no lesson to be learned here.

In conclusion, the secular handling of illiteracy is not adequate to deal with India's massive problem. Somehow, religion must be brought into the literacy scene. It would appear that the literacy standard of states such as Kerala and Goa (which are predominantly Catholic and have a high rate of literacy) have been significantly effected by religious efforts in the field of literacy. Catholicism is western, however there may be a lesson here for the perceptive Indian educator.

The monastic traditions of Christianity and Islam and the parochocial school tradition of Judaism have done much in producing a literate mass in parts of the world. The problem here is so complex with 17 languages and 144 dialects. Yet the problem must be met and dealt with, if India is to survive in the industrial and scientific complexities of the present world situation.

I did not mean to say survive. India has survived the vast landscapes of history for millenia and will continue to survive the importunities of the twentieth century and more importantly the importunities of the unforseeable future.

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COMMUNITY DEVELOPMENT THROUGH SOCIAL EDUCATION

by

Joanne Vitello

Community development is defined as the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social, and cultural conditions of the community. Also, to integrate these communities into the life of the nation to enable them to fully contribute to the progress of the nation. Community development aims to bring about change through the involvement of the people by utilizing their talents and local resources. It has the following psychological implication. People are restricted in their wants and they cannot visualize the possibility of improving their present level of living. Any benefits are invisible to the person whose economic and social status remains as bad as it was before their Independence.

One aspect of community development is the importance of motivating the people with regard to community affairs. Improving their socio-economic conditions is a prerequisite for bringing about their involvement in community efforts or personal productive efforts. In many of the rural villages, we have visited, people are living in extreme poverty. How can you expect the people to be at all interested in literacy when their main concern is getting enough food for their family that day? You must raise their standard of living or even the level of expectation of the rural people as a necessary condition for the teaching of literacy.

For successful teaching of literacy you must also meet the people's needs and desires. This is one area in which the Indian education has failed to fully recognize. My reason for this statement is the constant occurance of a high drop-out rate being around sixty per cent. I realize there are other factors causing this high percentage such as the quality of the teacher and economic conditions, to name only a few. In spite of this, I maintain that the main reason is the lack of appeal and relevants of subject material to the communities. What is the purpose of going into a rural community with the intent of preaching the benefits of farm mechanization, when they don't even have a well?

Therefore, for effective motivation, it is essential to know the people's needs, to know the goals to be achieved, and the method which will be implemented.

It is my view that high priority should be given to the problem of wiping out illiteracy from the land if the developmental programs are to succeed in the true sense of the team.

Literacy, though, is not an end in itself, but has meaning only as a component of a large scheme. When we talk about developmental programs, it is the concept of linking education to development in the rural areas particularly for increasing production. A program of "functional literacy" has to help the farmers in his life and work, for his individual behavior and communication, and in understanding and using complex technologies. Adults involved in improved farming practices would be interested in literacy only if it applies to their agricultural betterment and increased income. The goal in functional literacy then is to assist in achieving specific socio-economic objectives by making adults receptive to change

and innovation. Also, by helping them to acquire new vocational skills knowledge, and attitudes which they can use effectively. All development or improvement is self-development or self-improvement which cannot be brought about except through education. To create a new society, we must create a new man. The man in India is not yet capable of understanding or adopting even the basic aspects of a progressive society. This high percentage of illiteracy is a great obstacle and a stumbling block in the path of their progress. It is education that moulds the character of a man, expands his outlook and understanding, and adds to his efficiency. Education is the basic factor of all progress and without a program of mass education no real progress can be made. Unless the common man and woman is lifted from the ignorance, superstition, and reaction into which centuries of exploitation have confined them, no development program will evoke their whole-hearted support. Without the support of the village community, social education cannot achieve its aims. By social education I mean the combining of literacy programs with general education including subjects like civics, elementary history and geography, personal and community hygiene, Indian culture and traditions, knowledge of social, political and economic problems facing the country, and some form of vocational education such as the making of crafts. In this way, adult education is closely related to the everyday problems of life. Trying to make the illiterate adult literate without rousing the general conscience of the community is doomed to fail.

Would it be a better approach to begin a campaign whereby one entire state would obtain one hundred per cent literacy? This question has

occurred to me quite often as I have travelled through India. When I asked the people why literacy programs are slow to start and fail to be totally successful, the response is usually, "This country is so diverse." This statement is certainly true, but what are they doing about this problem of massiveness. For this reason, I suggest working on one state at a time, as one approach to solving the problem. What is the sense of spreading out what little money is spent on education throughout all of India? Making one village literate is a drop in the ocean. Funneling all monies appropriated for adult education programs, in general, to one state, will have a far greater impact on the country. Remaining states would see the vast improvements that have taken place, and would be willing to take on this task. Stray and isolated literacy classes cannot contribute effectively in the eradication of illiteracy. These classes run in isolation do not create the necessary congenial atmosphere in the village which alone can face the opposition of the majority of illiterate adults who do not attend the literacy classes. Without the support of the people and their leaders and the officers in the village, the social workers will be fighting a losing battle all the time. Also, the follow-up work which is as important, if not more important than the attainment of literacy cannot be undertaken without the people's support. Without an effective follow-up program, the neo-literate quickly relapses into illiteracy and the efforts and time and money expended on the attainment of literacy becomes a waste. Time and time again our study group has seen effective programs crumble because the standard of literacy was so low that it wasn't functional, and, moreoften, little or no attention was given to this problem of retention of literacy.

One program with which I was impressed, and was an excellent example of community development through social education, was the Gram Shiksham Mohim in Poona, Maharashtra state. This was a village campaign whose aim was to achieve one hundred per cent literacy in their village, during a four-month period. In this campaign, men and women in the age-group of fourteen to fifty were covered. My thinking is that once the adult are made literate the children can't help but also become literate. The main objectives of this program were to eradicate illiteracy, retain literacy, and enrich the knowledge of new literates, and to bring about all-sided development of the village through social education centers. This is now the format of the program: A Gram Shiksham Executive Committee comprising ten to fifteen leaders in the village made preparations to create the necessary background and also an atmosphere to prepare the villagers for taking "active" part in this program.

The main emphasis in the curriculum for the classes was on reading simple books and simple arithmetic, and giving them information with regard to functional arithmetic connected to their daily lives. In addition to these topics, information regarding farming, sanitation, administration of the village and child development was given. Healthy habits were also impressed upon the villagers.

As soon as the village succeeded in removing illiteracy 100 per cent, certain simple tests were given in reading, writing, arithmetic, and general knowledge. In this way, there was some form of evaluation.

A celebration called the Gram Gaurav Samarambha is arranged only if there is 100 per cent literacy and complete cleanliness of streets and buildings, good sanitation, and construction of approach roads to the village. This celebration also helps to bring together various castes within the village and to vow to maintain their literacy.

After the campaign is over, follow-up work is done through the circulating library and social education centers. Sets of booklets and a monthly newsletter provide reading material on rural subjects for the neo-literate.

This combination of functional literacy, massive village participation, thorough planning and organization, costs the Government a grand total of Re.1/- per adult. It appears to me that the Gram Shiksham Mahim has succeeded in developing very strong and active adult participation at the village level.

Why, then isn't the government more supportive of these programs which are needed so desperately? It is my observation that the government quite often sets up barriers toward education. Possibly they would rather perpetuate illiteracy so they can continue exploiting the masses for personal and professional benefits. With more than eighty per cent of the Indians illiterate, the need for educating them becomes all the more urgent because they have the right to vote and exercise his rights under the constitution he must be educated. If democracy is at all to succeed, it is imperative that men and women be trained to become better and productive citizens and knowledgeable about the political processes to help end this massive exploitation.

FOLK ART AS A MEANS OF COMMUNICATION AND EDUCATION

by

Marcia Jacobs

The folk forms of a nation or region are closely integrated with the total life of its inhabitants. They reveal their customs, mores, religious beliefs and history, as well as their joys, sorrows and concerns.

Music and dance forms, as evidenced by their representation in bronzes and sculpture - (for example, dancing Shiva, Nataraja, Lord of the Dance) is said to stem from divine sources, created by Brahma as a pastime for the Gods. Shiva's dance is said to depict the entire movement of the cosmos, the unending rhythm of creation, continuance and destruction. These stories, in music and dance, based on mythical or folk themes are handed down from parent to child, in the rural villages.

The role of the craftsman in India has been closely interwoven into the social fabric of centuries, determined by birth, by caste. Passed on from generation to generation, each child learned the craft of his father, at his knee. These skills which we, in America, usually teach as recreational or vocational arts, are often a necessity of life in India, as well as a source of deep satisfaction and pride to those artisans who practice their art and craft in a blending of work and joy.

Throughout our travels, we found ourselves in contact with the folk arts, as a means of employment, as a medium of exchange within a community, and as a source of self-expression and personal satisfaction. Music and dance appeared in every village and school, and we found that where our

attempts at communication were moderately successful, we were able to establish a common ground, instant rapport through dance and song.

Our excursions to small, out of the way places -- rural communities and villages were always highlighted by singing, dancing and celebration. Frequently unaccompanied, the songs took the form of many verses, sung in unison to a repeated melody. Usually, one person acted as leader and the rest as chorus. Dancing was done to the accompaniment of their own singing - the steps, like the unmelodic tune, simple, rhythmic, repetitive. Each song told a story. Many depicted some aspect of daily living such as a wedding, drawing water from a well, the meeting of a boy and girl, a harvest, etc. Others were of religious nature, either in the form of a prayer, a mythical or folk tale or taken from the Hindu epics - the Ramayana and Mahabharata.

In an effort to insure the preservation of these folk traditions, in the light of urbanization and increasing mobility and mechanization, courses in the performing and visual arts and crafts are being taught to young adults both in formal and non-formal classes. They are being approached not only as a source of personal enjoyment but as marketable skills that could lead to self-employment and some economic security.

In Jaipur, we visited the University of Rajasthan, continuing education program, our only exposure to an adult education program focusing on recreational skills for their own pleasure and personal enrichment, as we do in the States. Here, young adults were taking classes during the summer recess, when school was not in session. Among the courses offered in folk arts were woodworking, batik, instrumental music and folk singing, and

folk dancing. Instruments being used were guitars, tabla and tambura. The intent was not to turn out accomplished musicians, but rather to give enough basic skills to enable the young people to experience a sense of achievement, a feeling of mastery and perhaps then, the motivation to go further and develop an embryonic skill. This approach was evident in all classes at this center. Emphasis was obviously on enjoyment, spending of youthful energy, and repeating steps and movements that have been done for generations and will continue for many more.

During our three week stay in Rajasthan we were treated to performances of Rajasthani dance on several occasions. Although the steps were the same, each experience was unique. On one very special evening, thirteen of us piled into a jeep meant to hold eight, and wound our way up and down rough trails, rocks and holes to a clean, remote village. The occasion was the completion of a well which had taken many months of community cooperation, involving the sweat and love of sixty families working in five hour shifts around the clock, to blast, dig and clear away rubble. The final achievement warranted a feast and we were invited to participate as guests of honor. After partaking of the meal offered to us, we encouraged the women to sing a traditional song. First, they shyly giggled and hid their faces, but gradually felt more comfortable and sang with confidence. Following this they formed a circle and began to dance. I gestured to them that I wanted to join them and they opened their circle to include me. We shared the joy of moving together to their rhythm - one circle, one rhythm, two cultures, and communication took place.

On other occasion, while at the Lake Palace, we were treated to a brief performance by a brilliantly costumed troupe of Rajasthani folk dancers. Their movements, unlike the natural, graceful flow of the village dancers, seemed stilted, self-conscious and contrived. By this time, I had already had the advantage of several lessons in Rajasthani folk dance at Lok Kala Mandal, the center for Performing Folk Arts in Udaipur. Familiarity with the steps and music allowed me to make a modestly informed judgment.

The experience at Lok Kala Mandal confirmed, once again, my belief in music, dance and joy as a means of communication. This institute is devoted to research, study and survey in folk theater arts and puppetry, and to develop ways and means for their preservation. In addition, there is a resident troupe of highly skilled folk singers, folk instrumentalists, folk dancers, puppeteers and dramatists who perform locally and move as a unit from village to city and back, to entertain the masses and conduct field training in traditional arts. They have popularized many Rajasthani dances in several communities. Each participant has been well trained in teaching skills, which are as important in communicating the arts as the ability to perform.

Our instructor was a young man - a beautiful dancer who spoke no English. With the assistance of two youthful members who were seas ned performers with the Lok Kala Mandal Folk Dance Ensemble, and orchestral accompaniment of harmonium, table, flute, sarangi and voice I learned five variations of the basic Rajasthan step. The facial expressions and exclamations of pleasure and praise, although in Rajasthani dialect, each

time I executed a step properly or pivoted without falling, encouraged me to keep dancing and made me feel happy and competent despite the language barrier. This is the essence of good teaching, whether it be adults or children. The capacity to instill a sense of confidence, competence and progress in one's students, particularly with adults who may feel inadequate or insecure is the key to motivation and maintainance of interest and attendance in adult education.

Lok Kala Mandal held regular classes, under the direction of Shri D. L. Samar, its founder in all the folk arts, for teachers to utilize in their schools and for lay people and families who wish to learn a new and satisfying hobby. Their puppets and puppeteers are world renowned, as is the resident folk dance troupe, both of whom performed brilliantly for us. These groups have won international acclaim and honors in folk competitions throughout Europe.

The Education Department of Rajasthan has accepted puppetry as a teaching subject from sixth to tenth grade. Many social problems such as delinquency and emotional difficulties are dealt with through the medium of puppetry. In addition, we were introduced to many applications of puppetry in rural classroom and community education. Because many of the customs in the villages are based on ancient ritual and traditional concepts, it is very difficult to persuade people to try new methods or learn modern approaches. Old, comfortable modes of farming, health habits, sanitation are hard to change. Practitioners in the fields of health and education lacked credibility in the outlying areas. However, puppets whose characters frequently represent Gods and Goddesses, could present a concept and convey a message that might be rejected or ignored coming from a human

source. Because the ancient art of puppetry is familiar and accepted, the message spoken from the mouth of the puppet has validity in the eyes of the rural villager. For this reason, training is offered to teachers in colleges so that they may teach their students this old art, for the purpose of communicating information in the areas of literacy, food production and health practices, the reliance on modern methods of immunization and treatment in conjunction with traditional medicine, etc. and social concepts -- i.e. community cooperation and harmony.

Vidya Bhawan, a school in Udaipur for grades K - 8, was founded on the premise that learning will best take place in a joyous environment. Music was everywhere. The academic program was based on a two year scheme. One year was spent in intensive study of a particular geographical area, using an integrated approach, bringing in resource people wherever possible, to explore the culture, customs, arts, literature, social structure of that particular region. This year concentrated on the Himalayas and I had the good fortune of learning Himalayan folk dance with the students. The dances of this region are virile and vigorous, resembling some of the Balkan line dances.

On the alternate year students are taken to a particular area in their own state, Rajasthan - to explore the total environment of a small rural community, while living their for several weeks - including its folk culture. Here, they danced the dances of Rajasthan and also a vigorous Punjabi dance.

Recognizing the need for a change of pace for teachers who are involved in academic instruction all day, Vidya Bhawan has introduced a

special program in instrumental music instruction for its teachers, at no cost to them, for their own personal development. There need be no commitment to teach or use this music in any way, unless the teacher feels comfortable doing so.

Following this visit, a group of us returned one early morning to share our American folk heritage through song, at a prayer and assembly program, another exchange and communication experience through music. One more example of the power of dance and music in communication is the afternoon we joined the staff of Seva Mandir for a few hours of singing and dancing. Though a bit self-conscious at the start, within a few minutes, sarees and all, inhibitions disappeared and formalities forgotten. Young and old were swinging, reeling and laughing together. This was followed by a sharing of Indian and American folk music, ending the afternoon on a warm and intimate note.

There have been many experiences since Udaipur -- trips to other villages and schools, where we were treated to folk dance performances as a way of bringing into our awareness the life and joy of a people. Again, it reconfirms my belief in folk material as a universal language that reaches across oceans and cultures and can deepen understanding and communication among nations.

A BRIEF GLIMPSE AT AUDIOVISUAL TECHNOLOGY AND TELEVISION IN INDIA

by

Lyndon Patrie

India, ancient and modern, diverse and complex is beginning to exhibit a passionate need for the creation of new and innovative approaches to communication. Throughout this vast land a common bond is now beginning to immerge. This common bond is uniting the Indian people, in the understandings and appreciations of the individual, the community, the town or city, the state and the country. This bond is being fused through audio visual technology and to a greater degree, television.

In only a very short period, since independence, India has had to be self sufficient and united. India's commitment to it's nation and people in the audiovisual area will take time, money and a considerable amount of trial and error and evaluation.

The success or failure of any mass communication is largely dependent on three items; resources, organization and management and personnel. Financial support from local, state and federal government is absolutely necessary in the developing of audiovisual programs. These programs will proceed more effectively under specialized, centralized leadership, working coordinately with educators and curriculum specialists with additional financial support for auxillary staff, equipment, materials and facilities.

Throughout India, it has been observed that this is not the case. It is only the college and universities that are attempting any new methods of communication and even this has a major drawback. In the rural areas the individual instructor is using the lecture as a prime source of revealing ideas, fasts or fancy. Some use the chalk board as a prime source of impact. Their lack of utilization of materials and equipment is simple, there is none available. Equipment is extremely expensive. Most of it has to be imported. Electricity is constantly a problem. Motion picture projectors, tape recorders, overhead projectors and the like require a lot of voltage. There are not many electrical outlets in any given room. Even if there were, constant overload of amperage for each machine would cause a potential fire hazard due to the overload on the line.

In most of colleges and universities that were visited one person appeared to be responsible for the entire schools audiovisual needs. His main responsibilities were: having the talent student draw large maps or charts for other faculty members, public relations (publications), photography and darkroom activities. Many problems exist: quality large map stock of paper is difficult to obtain; publications though moderate in cost are expensive when pictures have to be added to the text; and darkroom for developing and printing were disadvantaged because of the expense of the equipment as well as no regulation of water temperature or water conditioners. The excessive minerals in the water causes large stains on the negatives and prints. Therefore many sent their work to a city to have them processed and printed. There is nothing done with color, just in black and white.

In Seva Mandir, Udaipur the audiovisual equipment was supplied by UNESCO. The items were of Canadian, Russian and American manufacture. They are as follows:

Quantity	Equipment	Manufacturer	Old/New
1	Bell & Howell 16m Sound Projector	U.S.A.	Old
1	Viewlex V-25P w/auto changer filmstrip projector	U.S.A.	New
1	2 x 2 slide projector, manual	--	Old
1	Power transformer - 4 position electrical hook-up	Russian	New
2	Radiant projection screens 70" x 70"	Canadian	Old
1	16 mm film rewinds	---	---

There were approximately 12 16mm sound films of various titles. The classes would come to the center to use or have a projectionist provided. It is not delivered to a classroom. Two audiovisual technicans are available, both science teachers. Major repair of equipment has to be handled through postal service. They do not expect to advent television, satellite or otherwise.

Only three audiovisual textbooks were located and these were from 15-19 years old.

1. Sands: AV Procedures in Teaching, Ronald Press, 1956
2. Emery, Ault & Agee: Introduction to Mass Communications, Dodd & Mead, 1960.
3. Johnson: Communication, McGraw-Hill, 1956

At the State Institute of Community Development, Udaipur, the following text were found:

1. Chakrabarti: AV Education in India, Little Flower Press, Calcutta, 1967
2. Brown, Lewis, Harclerod: AV Materials & Methods, McGraw-Hill, 1959
3. Hass & Pacher: Preparation and Use of AV Aids, Prentice-Hall, 1960
4. Challa: AV Aids in Education, Atma Ram, Delhi, 1963

At the Vidya Bhawan Institution School, Udaipur, each student has to produce two pieces of art works, either maps or charts. The person with full time AV responsibilities has to do his own equipment repair. He did possess some of the very basic tools for repair, such as hammer, screw driver and a 3/4" drill. The audiovisual equipment that was stored in the basement consisted of one Beseler opaque projector and a Simmons Omega enlarger plus many maps and charts.

Each of these three people have given up hope for any equipment, either new or used. They did express a keeness for receiving up-to-date texts dealing with audiovisual and communication areas. In fact, it was expressed that possibly an American publisher could send them sample desk copies.

In many areas throughout India, Adult Education, Adult Basic Education, Vocational Training and Literacy Programs play a very important part of education in India. One such area to be concerned with the

communication media in literacy is in Lucknow. The Literacy House has produced and developed materials for the illiterate and newly literate adults, adapting folk media, puppetry and folk drama. This is expressly done for the youth that is not in school and adults who live in rural areas. A few motivational films have been produced for functional literacy programs. The future aim is to experiment and evaluate the "new media", such as radio, television, short films and cartoons.

Many colleges in large cities provide some bare essentials of audio-visual equipment. Usually one of each major piece of equipment is available; opaque projector, tape recorder, (reel to reel and cassette) slide projector and a 16mm sound projector. This equipment stayed in one area and the classroom instructor would bring his class to this area to see a film etc. Most of the audiovisual people did not personally own their own camera. They couldn't afford one and the college could not. Several people did offer audiovisual workshops and/or met some AV requirement that the curricula demanded. This requirement was usually spurious and cursory with no means of follow-up or evaluation.

In large urban areas, such as Bombay, progress is much more extensive and innovative. For instance, the Institute of Communicative Arts at St. Xavier's College is a pioneer of the "media man" and the "media world". It's curriculum is designed for the graduate student in communications, or those students who plan a career is writers, critics, communication arts consultants and directors. Or is involved with future teachers in the fields of radio, film, television and journalism. The courses are spread over a two year period. They include Basic Communication Theory to Psychology of Communications.

Also in Bombay, Shramik Vidyapeeth, an adult education center in collaboration with the Bombay City Social Education Committee, there are three vocational courses for the training of workers for industry, hospitals and movie theatres. These include, 16mm projector operation (10 weeks), 35mm projector operation (8 weeks) and maintenance of audio visual aids (4 weeks). Ironically, it is St. Xavier's College that supplies the training sessions. In vocational training this is an asset for the trained worker. India has several thousand movie theatres. Bombay is the Hollywood of India. Therefore, there is always a need for 35mm projectionists. In the city of Bangalore alone, there are over 60 theatres. Industry and hospitals also provide a good opportunity for trained 16mm projectionists.

Cinema is (unwitingly) playing a vital role in determining public attitudes. Most theatres have three shows daily. The majority of times there are long lines and the attendances is to capacity, even though the quality of the Indian directed and produced films leave a lot to be desired.

Radio is also contributing, and playing a vital role in mass communication and mass-media for rural and urban areas throughout India. Radio is one instrument for imparting useful knowledge to the masses of people and helping them to understand what India stands for and what it is struggling hard to achieve.

The most efficient mass communication device that will someday cover all of India's borders is television. On a small, but extremely effective scale, St. Xavier's College in Bombay, has their own TV Studio. With only $8,000.00, St. Xavier's was able to have a complete studio utilizing ½ inch

videotape and equipment. Their work with television is most impressive. It is not just limited to the students and the college. Community projects are well planned and organized. This is done through the use of portable TV equipment. One such project was to get the non-reader, in the slum areas of Bombay, to be able to identify basic signs, like; street, store and bus signs. The success of their program is due largely to the personnel educated in the mass media and communication areas. They are beginning to get a lot of support from the city of Bombay's one television station, which is run by the federal government. This support includes use of facilities but more than this, support is given through the expertise of professional television script writers, directors and producers.

India, as a developing nation, has masses of illiterate people in rural areas. The present process and progress of education for the masses is a slow and tedious one, probably an impossible task. It has been estimated that of the 600 million Indian people that 75-80% are illiterate. This is staggering percentage. Assuming that India's educational goals are for all it's people then many different paths have to be taken to provide solutions to the problem. One of the answers lies in mass communication via television.

Though India is a new world nation, the formulation of new and innovative techniques and solutions to their own problems, is definitely not lacking. This is specifically true with the recent massive undertaking of having available television satellite for 2,400 villages throughout six states: Andhra Pradesh, Karnataka, Madhya Pradesh, Orrissa, Rajasthan and Bihar.

In September 1969, the Government of India and the United States signed an agreement under the Satellite Instructional Television Equipment (SITE). The satellite, ATC, is on loan for one year from NASA of America and will utilize one video channel and two audio channels. This is extremely important because two languages are spoken in the six states. The pictures remains the same for all states but the sound will be received in the language of that area during the time of transmission.

All India Radio (AIR) is responsible for producing the programs. These include agriculture, health, family planning, child welfare and animal husbandry. The programs for schools will concentrate, in a non-formal manner, on primary and pre-primary education. It is hoped that these programs will assist in creating a positive approach to formal education to help reduce the drop-out rate.

There are 2,500 television sets, manufactured in India that have been specially designed for the rugged rural conditions in India. Two hundred TV sets will be battery operated because of the lack of electricity. A big problem might have been the servicing of so many sets. This has been solved very efficiently by providing that no TV set will be farther than 15 kilometers from a service centre. All TV's will be housed in school buildings.

The Centre for Educational Technology in New Delhi is providing a 12 day in-service training course in Science for 24,000 primary school teachers. After June 1976, 96,000 teachers will have exposure to this course. These television programs will be relayed by satellite and will also be accompanied by radio programs, activity guides and enrichment materials.

The SITE is a mammoth experiment and with the built in evaluation process should provide answers to the many questions as to its effectiveness in producing mass education via television. The SITE program will last for one year and this is too short a time to judge the value and impact of TV on rural and illiterate audiences. It is hoped that through some new research and evaluation methods there are attitudinal and behavioral changes of the people in these 2,400 villages.

India must follow up and somehow take over and or expand satellite television after this first year's experimental program. For in a developing nation, television is useful as a mass medium of communication.

BARRIERS TO ADULT EDUCATION IN INDIA

by

Macy Morse

Indian exponents of Adult Education have for the past thirty years or more looked at adult education through a wide lens. Most of the people we have met have listed social education along with community development as an integral part of adult education. Gandhi in the first part of the twentieth century encouraged basic education as a factor in bringing about independence for India. Dr. M.S. Mehta told us that "adult education is important for survival and an educated parent will not allow his child to go uneducated". Many efforts to develop adult education through literacy programs, such non-formal education programs as community development, extension college courses, etc. have been started or are at present being carried out by private and governmental organizations. This paper will deal with my impressions of the barriers to bringing these efforts in adult education to a significant level.

Because India is a poor country there are many factors not directly related to education that act as barriers and have a profound influence on whether or not the Indian people will be allowed to become educated.

At the 1965 Teheran Literacy Conference, literacy was not felt to be an aid to development of a country. It was also held that literacy in developing countries was not developed to a point where it could be maintained.

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One of the main barriers to education in India and particularly adult education is that of power and politics and the resulting lack of leadership at all levels of government, especially at the top. Although adult education and literacy are given lip service, no party, including the ruling Congress party includes one word in its manifesto on adult education. Several members of parliament who also serve as board members or officers of educational associations have shown no aggressiveness in securing national legislation to foster educational programs, to develop community leadership or to demand implementation of compulsory school laws. There is no priority for adult education in the 5 year plan, according to the Directorate of Adult Education. Education is not seen by leaders as a means to national development and therefore is not listed as a priority.

Little consistent work has been done in adult education with most programs running from 15 days to a maximum of one year. Many of these have been spotty, experimental or pilot programs so that not much can be claimed with a few exceptions. Very little funding is put into educational programs for adults. Most of the federal education budget (about 80%) goes for higher education. There is not much linkage between the university system and adult education. In my opinion this perpetuates the dominance of the middle class in education. Along with this is the practice of the secondary schools and university system of giving scholarships to "deserving" or "promising" students (those who conform) in the tribal or village. These students then leave their village and go on to be absorbed into the middle class, from which position they do not return to assist in the education of their fellow villagers.

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It is my opinion and that of many workers in the field of social education in India, inexpedient and dangerous politics to impart real or radical education on a broad scale to adults in a country where the problems of providing food, clothing and shelter are extreme and met only by "crises Management". In a country where approximately 70% of persons are illiterate, where a city like Calcutta takes in 200 new illiterate poor per day, where equality of distribution of food is non-existent, to make 500,000,000 people literate and/or socially and politically aware is not only an insurmountable task but potentially threat. It has been reported to us many times by educators that vested interests in India do not want to promote the education of the masses, particularly to social and political awareness. The staggering financial costs of educating that many people is also politically unsound.

While the actual numbers of literate persons in India has increased, the rate of literacy has not kept pace with the more rapid increase in population. Throughout our stay in India it seems that most if not all adult educational programs to which we were exposed had been developed and imposed from the top down, including government and privately developed programs. No programs have been developed by or with the people. This constitutes a problem of relevancy for the student. If leaders of an educational movement work in conjunction with the people to enable them to perceive social, political and economic inequities in their lives, the people become aware of their situation and can then together with their teacher determine their own problems and together develop solutions to those problems, (Friero).

The central government has determined that one of the top priorities of India is increased agricultural production. The one educational program given credence by the government under this priority is the Farmers Functional Literacy program and the related Farmers Training. These programs are directly related to the high priority sector viz. increased agricultural production. It aims at improving the efficiency of the farmers in the special program of agricultural production known as the "High Yielding Varieties Program." These programs are carried out only in areas that have availability to water, seeds, fertilizers, irrigation, mechanization where weather conditions are conducive to multiple croppings and minimum physical inputs are required; where farmers have lack of adequate training and a maximum return in agricultural productivity per unit can be assured. Farmers are considered who are reasonably motivated to add to a higher productive yield. Consequently, the programs are generally carried out with farmers who are not marginal or subsistence farmers. In fact some of the programs, I suspect, are carried out with landless tillers of the soil who are employed by large landowners some of whom hold positions in the Ministry. The Farmers Functional Literacy program appears to be a laudable program. It consists of farmers discussion groups, keeping farmers in touch with the latest methods, special farm and home broadcasts, demonstrations carried out on farmers fields, tours by farmers to research farms, training for farm women, and vocational training for farm youth. However, these programs are not offered to the more than 50% of the subsistence or marginal farmers. Agro-Service centers are manned by Agricultural College graduates who have come from the middle class urban

areas and become small entrepreneurs selling seeds farm equipment, pesticides, repairing farm equipment and so on to the middle class or rich farmer who has become the new type of social dominance. This group has emerged as a privileged class, a semi-feudal system having developed in land and its use in the practice of share cropping which creates a permanent bond between the owners (landlords) and the laborers (landless tillers of the soil). These landless people are not free to move around and with the addition of the rich peasants becoming money lenders, the landless tillers of the soil are virtually held in bondage. Efforts at forming cooperatives to save tribals and others from exploitation by the money-lenders have not been initiated on a broad scale but such efforts have been met with murder and violence at which time the government frequently sides with the landlords. Although no large farms or plantations were identified for us, I was told many farms exceed 2,000 acres and some of these are held by prominent government personnel. In order to free himself from debt the landless illiterate must not only learn to read and write and compute but also be made aware of his condition. Legislation has been enacted to make the "tiller of the soil" a land owner but thus far has not been fully implemented. In Kerala we ran across people who said middle class interests are served as far as schooling is concerned even though they make up a very small percentage of citizens. Those who are educated beyond primary must pay and scholarships are given to "promising" students. Those who attend school must be free from hunger and the necessity of working to help supplement the family income. One symptom of a small, uninvolved middle class is the lack of idealism and

altruism of the young people, university students, doctors, lawyers, nurses and teachers. The United States was able to raise a large corps of young people reared in affluence, largely without material want, who are willingly to go to deprived areas and take up the yoke of poverty with the people. I can only speculate that it is difficult if not impossible to persuade doctors, teachers, lawyers to go into the bustee, the tribal village, etc. and live as the people because the conditions are so extreme, in such close approximation or, in the case of the tribal, refuse to go back to marginal farming conditions when he can make a living wage as a waiter and earn enough to become a lawyer and break the cycle of poverty. This however does not break the cycle of illiteracy for his people. One exception to this is the hill people who traditionally join the army, become literate and persuade their families to also become literate. The young lawyers and doctors who were recruited for the National Service program in India found themselves unable to make an impression on the village conditions largely because of lack of funds and equipment but also because they themselves suffered from isolation, deprivation and mental stimulation. The urban teacher likewise finds living in an agricultural or tribal area lonely and unstimulating. If the teacher lives outside the community he/she must add transportation and time to the cost.

Reorganization of administration at district and lower levels on the principle of democratic decentralization has raised many problems and issues. The emerging powers of the President make the union government preponderant over state. State laws govern the elections held at the local panchayati raj level. In some villages elections have not been

held for 12 years. Elections are held at the discretion of the state government. There is a lack of legislative reform. Traditionally the panchayati was a vigorous body and in some tribal villages recently, important changes have taken place. Newly elected leaders have more influence on communities than earlier. It is held by some political scientists that the sovereign body should be the panchayat with decision making starting here at the grass roots level rather than in the Central government. In cases where there is an active and vital panchayati, they are more responsive to the needs of the people. Strong, innovative leadership emerges. More educational programs are developed and funded. Traditionally, the panchayati sit until a consensus is reached, which may take as much as four or five nights. In non-tribal villages the panchayati raj is less effective. Officials are stagnant and programs remain dormant. People are not organized, local politicians are afraid of literacy programs and the people vote for leaders not because of policy but because of caste or rations. Caste groups have taken the shape of interest groups. There is now developing a denial of the old caste system of taking care of the poor, widows, handicapped, etc. This is fast changing and people are now depending on the government. When decision making is in the hands of local panchayat leaders they often make a liaison with the urban elite to exploit their own villagers for powersor social status. "---upper classes give beating, burn mud huts, insult women", according to one source. If they complain they are told to "go to Delhi" or "go and appeal". If the lower caste improves his lot he frequently exploits his own people. Some pride is taken in giving scholarships to a token number of bright tribal or low caste students who are later assimilated into the

system. In the village everyone is aware that the untouchable must compromise.

In spite of some increase in the percentage of literacy and the development of educational programs there are many important reasons for the number of illiterates increasing in alarming proportions.

Educational leaders have not been able to create the desired interest among the illiterate masses. Teachers trained with the most modern methods, adopt the same methods they were taught when they go to the villages. Matured minds refuse to take interest in these mechanical exercises and endless repetition. Some teachers are assigned to adult education classes, hold class once and then say "these people are not interested", and close class. Highly trained teachers have a high rate of drop out. They must travel long distances to teach and are paid only a 35 rupees a month for teaching 2 hours, 6 nights a week. Most teachers want to remain in urban areas. In a study done to find out why students dropped out of adult education, 23 categories were identified. Some of the reasons were, too far to travel, couldn't afford, quality of teacher relevance of material, too much lecturing, etc. No meaningful curriculum has been developed with the people in the problem solving method of Friere. The pressure of numbers has a deliterious effect on the teaching performance as well as the response. Non-excellence in teacher training is another major reason for a high drop out rate. The holding of non-class is another. We are told many programs are started with a teacher who gains a position through political influence who will hold one or two classes and never show up again. In other cases a teacher appears for 1 or 2 classes a week only. There are few follow-up programs to maintain or

advance the level of teaching. Another problem is retraining or untraining of primary teachers used in adult programs. The financial costs to the students, loss of employment while attending school, clothing, food, etc. is another factor. English as a medium is required for some adult education programs. The Railroad Zonal Training school required English as a prerequisite in 3 categories of instruction. Since English is spoken by only 2% of the population these courses are not available to the remaining 98%. Language itself is a barrier to adult education. Hindi, although widely used, is not universal. There are 14 regional languages with dialects varying every 10 or 12 miles. Emphasis in education has been on academics, with 80% of students enrolled in Arts and Humanities. This has not been very productive or relative to the needs of the country. Universities are not free from corruption. Professors are paid by students for attending classes and passing examinations. Universities are completely cut off from the stream of adult education with the exception of Mysore University. Many teachers themselves have only reached the eighth or tenth form. This in itself is not a criticism as some teachers are excellent without formal education. Much time is not given to in-service training or untraining of a poorly trained teachers. Once the villager or unbanite is made literate there develops a problem of keeping him so. If he is unable to use his literacy within one year he will revert to his original level. Most villages have no reading or writing materials, or such common things as billboards or signs. Most programs lack the funds and personnel to provide a consistent flow of literature to the neo-literate. The level of literacy attained must be high enough to use and develop his life or it will be lost. Retention of literacy in one survey showed 45.1 percent of women neo-literates retained complete literacy

while 20.5 totally relapsed into illiteracy. Of the men surveyed 42% retained literacy while 14.5 relapsed.

Women have special problems in gaining access to education. Poverty is an especially heavy burden on both rural and urban families. Education is seldom free. There are problems of clothing and transportation and sometimes loss of income. Because of her customary participation in family tasks or agricultural work she cannot spare the time. Tradition makes it preferable for women to be taught in separate places from men, so distance, fatigue and dangers in travelling are involved. There is a general lack of appreciation for women's education. There is a belief that practice of work at home is more important than school instruction. There is a shortage of women workers and leaders in the field and a lack of consciousness in women of their own independent personalities. Due to early marriage and restrictions on mobility there are limited employment opportunities. Strong efforts in family planning education for the past seven years have failed to stop the growth of population. Some educational leaders say that until the socio-economic level of the family is raised the populace will not adopt family planning. The family must see a whole generation grow with no infant mortality before they can accept this kind of program.

There are many other barriers to educating the people of India that are related, directly or in many cases indirectly. Sixty-five per cent of the farmers work four or five months and do not have enough physical resources to organize morning and evening classes, they suffer from poor nutrition (49% of the people live below the poverty line--people spending

less than $5 a month; lack of openness to change; municipalities do not have resources for water supply, sewage, hygiene and transportation let alone education; lack of electricity (kerosene lanterns are used at Farmers Functional Literacy classes); lack of electricity for audio-visual aids; programs discontinued for lack of funding; programs delayed because all outside monies are channeled through central government; physical barriers such as monsoon, drought, famine, floods and resulting distribution of population; unemployment; mis-employment; non-employment; religion (a modern meat processing plant at a college training center was lying idle because the Muslims would not accept the methods of processing and the Hindus would not accept the meat); lack of nationwide campaign to eradicate illiteracy; equal distribution of food and other commodities; lack of motivation in an uneducated 45 year old man; local dialect can't be used as a teaching medium for a course like FFL (the bag of fertilizer, etc. cannot be printed in the local dialect); rodent control (17,250 ratholes per 1/5 acre); drainage; no roads; land erosion; ruling parties non-recognition of importance of non-formal education; lack of widespread use of media, radio and TV; educational and governmental organizations functioning piecemeal; low level of worker education due to large number of fragmented trade unions; urgency to respond to national needs; lack of participation in decision making by worker.

There are many fine progressive programs being carried out at institutions like Seva Mandir and Vidhya Bhawan and experimental or research programs such as the Satellite Instructional Television Experiment. These programs are no threat to the power structure at present because they do not reach the bulk of the people.

If the national government were to launch a widespread, many faceted campaign to eradicate illiteracy and educate the people of India by pumping large sums of money into initial training, pay incentives, courses to advance promotion and refresher courses such as it does for the railroad school, if it were to undertake a viable program of sharing resources and facilities, if it were to physically develop the landscape in which people of that area could take a kind of interest and develop self-confidence and create educationally related work programs, if the people themselves could participate in social, political and educative innovation, if the exploitation of the masses could be stemmed, if there were effective coordination among the various departments and agencies, then in my opinion India could move from an underemployed, unskilled, illiterate, debt-ridden, landless populace to an exciting world leader and the national interests of India would be served. As long as a country ignores the needs of the largest segment of its population, disaster and decay must surely follow.

Would that the Himalayas with its wide vistas be an inspiration to the people of India and challenge them to continuing enquiry and development. ➡

INDIAN NON-FORMAL ADULT EDUCATION

by

John Robbins

FORWARD

A major goal of public education is to develop economic and occupational competency in students. Meeting this goal means assisting people to discover and prepare for satisfying, productive means of earning their living. In India, therefore, adult education has been encouraged to develop and implement programs for adults between the ages of 15 - 25 that would allow them to become self sufficient.

The Directorate of Adult Education has developed a non-formal educational program to meet the needs of every individual to learn when he will, how he will and what he will.

The writer acknowledges the fact that this program is just beginning and no intention of specific in-depth evaluation of this program is possible for the amount of time allotted for this paper.

Personal committment to any field as a means to support oneself is a fundamental life decision. There is evidence that non-formal education in India is attempting to fulfill that goal. Throughout this process there seems to be a dilemma as to how to accomplish this goal. One school of thought would be to have the student learn the language so that they can then read and write, and through this medium educate themselves in the new ways. The other school indicates that this process is too

time consuming and that non-formal education should be more problem solving and exploring solutions to these problems. It is the writers position that neither of these views are well founded and what is needed is some sort of compromise between the two schools that would accomplish the objectives of the programs. If the first school was to succeed they would educate as many illiterates as possible, confining itself to elementary knowledge comes much later when materials are made available that would improve the efficiency of the task to be completed. If the second school emerges ones education would only flourish if he continued to attend classes where the problems were defined and answers to these problems explained.

It would seem to this writer that a fusion of these schools would be a proper direction for adult education to follow. We have seen in the farmers functional literacy program classes being conducted at different locations, with different students, and using either a curriculum designed for literacy or problem solving. One can only wonder why these two curriculum could not be merged so that the student received current information that would immediately solve some of his problems and lessons that would eventually solve his literacy problem. The difficulty of performing this task is compounded by the rapid development of technology and the increased specialization which makes curriculum development for these programs a difficult and time consuming venture. At the same time, the growth of man's inter-dependence intellectually, socially, economically and vocationally has made non-formal adult education essential.

What about the villages the programs are serving? Impressive statistics are released to one group about the non-formal adult education classes being

conducted in the villages. One often gets the impression that the statistics are designed to impress us and does not reflect actual achievements. We observe farmers clinging to homemade plows and very little modern irrigation practices being carried out. We are informed that the ancient system of inheritance of property by division among male children has split village holdings into tiny plots. If the non-formal adult education process is to succeed in the villages a drastic reorganization of curriculum will have to be developed. The staff of teachers for this program must be recruited from the educated community. It is this writers opinion that the Prime Minister must invoke an appeal like that made by the late President Kennedy for the Peace Corps. His proposal touched millions of Americans. The Indian youth believes in democracy, too, but he has not been asked to contribute to the building of the nation.

Although non-formal adult education classes are being conducted in the rural areas there is no evidence of any productive programs for the urban population. We are told by Mrs. Dava that public vocational education in India does not exist in the formal or non-formal structures. She also informed us that there is great opportunity for skilled workers in the labor market. The writer again wonders why this demand is not acknowledged and programs in non-formal adult education designed to meet this need of the industries community. It would seem to me that again the fusion of literacy and problem solving could be developed to train workers for the job opening that exist. If one of the countries main objectives is to educate everyone so that they may become self-sufficient than this is a natural area to develop. The programs could be designed to be of short duration and ensure that all students are prepared to enter

the world of work with marketable skills. The program should provide an awareness of and an adaptability for differences in demands in the labor market and the Indian career world.

Dr. O.P. Sharma, Professor of Sociology, lectured to us on social change in India. In his concluding remarks he stressed the need for expansion of adult education in India. He also indicated that if the adult education program is to be successful less central control of the programs must exist and greater control vested in the volunteer centers throughout the country. Dr. Sharma related that certain social changes that have not taken place, must take place, before India will succeed as a nation. Through education, he believes, that the caste system must be exposed so that higher caste can not exploit lower caste. Another social change that must take place is the educated villages must return to their villages to improve the general condition of the village. Farmers have to be educated in economics so that profits derived from their production be reinvested back into the operation instead of wasted on large ceremonies. Dr. Sharma concluded his remarks by stating that the fatalistic attitude of the villager must change. All of these could be accomplished through expansion of adult education.

The writer must remind himself constantly that India has only been an independent nation for twenty eight years and if I seem to be critical of the educational system it is because I keep forgetting this important fact. Any paper of India's education would be less than factual if it did not acknowledge the great accomplishment of the Indian government and the Ministry of Education. Certainly to change an educational systems from a system that was dominated by the need to produce a ruling caste to an

educational system for effective participation in democracy is a monumental task. There is no doubt that this has effectively been implemented and the support of adult education by the Ministry of Education further illustrates the committment to educational by the National government. One must also keep in mind the scope of the problem with a country of almost six hundred million population and most percentage of the people illiterate in the pre 1947 era. Many pieces of legislation that support education have been passed by the National Government and will be inforced as the country progresses.

One that is extremely significant is the compulsory primary education law. It is predicted that by 1980 most of the age group 6-11 will be attending school. With this implemented I'm sure by end of the twentieth century adult education will be taking a complete different direction then we find it today. Great strides have been made in the universities of the country and improved plans are already on the drawing board. Because of this tremendous expansion in the educational system of the country school staff needs are becoming a problem. New motivating methods will have to be developed to attract young people into the teaching profession. The story of technological education since 1947 is proof of what a country such as India can do once she has taken charge of her own destinies. The writer is impressed with the network of scholarships that are made available to the youth of India. I'm sure there are other aspects of Indian education in which appreciable advance has been made since 1947. This writer hopes that he has a chance to observe them before this short visit is concluded.

One could not conclude a paper on non-formal adult education in India without mentioning the new innovation of television and the effect that is effected in the field of education. The writer was extremely pleased to be informed that this Satellite Instructional Television Experiment was a cooperative effort between the United States and the Indian Government. The instructional objectives of this program are:

1. Contribute to family planning objectives
2. Contribute to National integration
3. Improve agricultural practices
4. Contribute to general school and adult education
5. Contribute to teacher training
6. Improve other occupational skills
7. Improve health and hygiene

The programs will be sent to six cluster areas in India. Transmission will be divided between morning and evening broadcast. It is interesting to note that the programs will be projected in a non-formal manner so that students will be sensitive to community living skills.

In conclusion, the integrated approach I have offered for non-formal adult education can lend itself to two main goals in curriculum development. First, an inter-disciplinary approach can be developed in order to make each class meaningful and relevant to students. Second, the integrated approach offers an environment where important social values can be stressed and solutions explored for the wide variety of problems that exist.

THE ROLE OF NON-FORMAL EDUCATION AS IT APPLIES TO HOME AND FAMILY LIVING

by

Jean W. Fletcher

If we are to assume that the family unit is the basic structure of society in India, what constructive measures have been observed which validate this premise and what role is non-formal education playing within the framework of home and family living? Care must be taken that one does not confuse "non-formal" with "informal" education. "Non-formal does not refer to the informal style of learning within the family unit whereby from birth a child begins to learn through imitation what his or her role within the family structure is to be and receives individual instruction, through folk lore, in religious tradition. A child's DHARMA, (appropriate action) is taught via informal education. Formal primary and secondary education center on proficiency in fundamental academic areas, and university education tends to be highly oriented to degree specialization. Where then are we to discover education which will focus on family education, education that has as its primary objective the improvement of living conditions in the areas of housing, sanitation, health, nutrition, child rearing and management of family resources? Is their evidence that non-formal education is prepared to meet this challenge?

The Indian culture of the 1970's appears to divide into two main groups - masses of illiterates (both rural and urban) who resist formal education which takes their children out of the basic family survival

group, either temporarily or permanently, and a much smaller segment of society which is able to provide their children with enough schooling to propel them into an educational elite. Returning to my original premise that education for improved family living is essential, it becomes most apparent that there exists a two fold need:

1. Those fortunate enough to receive an adequate formal style education must be given the vision to improve family life for those less fortunate. (We might call it "The new dharma of the educated elite").
2. Working projects must go beyond objectives and planning to implementation at the grassroots level. Of course this is an over simplification of a massive cultural problem.

In conversation with young women (seventeen and eighteen years old) completing their training at the College of Home Science at Udaipur it was apparent that their training in this field was not going to be directed toward society. They expressed a reluctancy to even consider earning a degree in education to qualify them for the teaching profession. One girl said, "It will be decided at the time," which I would interpret to mean, "my family will arrange for my marriage upon completion of school." Further questions revealed that not only would parents arrange for marriage but in-laws would also make the final decisions concerning any career outside of the home that the girl might consider entering. If the husband should agree with his wife having a career it would become necessary for the young couple to break with the family unit. If the husband's views were those of his parents, the young wife would remain in

the home. Consequently the vision, if received, to direct one's efforts toward improving family life education will be severly restricted by the existing family pattern of the educated young woman unless she has married into an enlightened family which would be willing to allow one of their women to mingle with people.

That a young woman is better prepared for her role as a wife via formal training in Home Science. I will not deny, but I seriously question if she will ever take the incentive to share this knowledge with others in any non-formal educational program. Also the motivating force behind parents giving their daughter this formal training is certainly not aimed at social responsibility but rather at procuring a more desirable husband for their daughter. The recommendation follows that adult education agencies endeavor to follow up college trained young women as community resource people, keeping current files available for recruiting staff workers for experimental projects and that these agencies extensively campaign to bring trained home science women into the area of non-formal education at least on a voluntary or part time-basis if they are not committed to a full time profession.

Within the university structure some constructive programs are emerging. During a student's final semester of work as an undergraduate in the three-year degree program in Home Science, participation in extension work is required. At the college in Udaipur transportation is major deterrent to full implementation of the program. Teachers and students can only go to villages accessible by public transport and apparently all work is directed toward the village homemaker with no appreciable work being done in what we would term the innercity.

Student extension work's major thrust is toward five day camps with a twofold objective involved;

1. orienting students to rural life, and
2. extending knowledge to the needy rural community.

Major need assessments are made through preliminary surveys. Amongst the major projects carried out during a camp held in March of 1975 in the Village Kavita were demonstrating of digging and covering of drains and soak-pits, spraying forty houses with DDT and launching a campaign for rat control and the use of fumigants. Other less complex but practical demonstrations included storage of perishable goods, the hay box, candle and soap making. The village school was utilized to give instruction on safe water, nutritious food for good health and personal cleanliness.

Through the Farmers' Training and Functional Literacy program carried out by the Extension Division of the University of Udaipur non-formal subject matter training is provided by either institutional visits or programs taken to the villages for three to five days. Realizing that the farm's wife shares the responsibility with her husband in agricultural production and greatly influences the decision-making process, agricultural information is directed toward the women as well as the men. The women also receive instruction in kitchen gardening, crop care, food storage, animal keeping and family nutrition.

The G.O.I.'s Fifth Plan's emphasis on the integration of maternal health, child care, nutrition, family planning and non-formal education programs, supposes that bringing together the resources of several government departments may yield more rapid and better results. In a UNICEF sponsored project being conducted in the Mahbubharer district of Andhra Praedesh the basic services have three components:

1. an educational program related to pregnancy, child birth, lactation and child health which focuses attention on practical solutions;
2. effective delivery of related medical services by auxiliary nurses or health centers; and
3. a supplementary feeding program to bridge the critical nutritional gaps in diets of pregnant and lactating mothers and young children.

To determine the most effective way of meeting these needs four experimental plans have been designed.

a. Functional Literacy incorporating the three components;
b. Mother-child centers demonstrating medical, health and nutritional practices,
c. A combination of functional literacy plus mother-child centers,
d. A control group with no additional inputs other than the normal government development programs.

In order to produce problem oriented Functional Literacy material, village women were surveyed and interviews tape recorded to gather local word use. Thus materials were produced to meet local needs. Inspite of twenty-five years of government programs directed at mothers and children, more than one half of the deaths in India still occur between the inception of pregnancy and the age of four. Hopefully this five year research project will result in a more effective way of bringing a basic package of maternal and child health practices to rural India. As of January 1975, the design stage has been completed as well as recruitment and training

of staff in all the initial experimental villages and the initial survey of conditions and attitudes made. The actual experiment will first go to eight villages, six months later a 30 village study will begin. At the end of the first year an evaluation will be made of the feasibility of extending the research to the 80 village stage. I was impressed by this experimental project, designed by Dr. T.A. Tochy, Director of the Non-formal Education Project, Council for Social Development, New Delhi. Overlapping and competition amongst government agencies plus a lack of coordination of non-formal education has greatly troubled me. With such a massive need for raising the standard of family living for the women and children of rural India I would hope this project might serve to give tremendous impetus to reaching a workable solution for a gigantic program in social welfare.

During this brief stay in India I have heard about programs and read about schemes to improve and raise existing levels of living but have only had the opportunity of actually visiting one such program in action. I am most impressed by the work of the Extension Department of Adult Education at the University of Rajsthan under the direction of Mrs. C.K. Dandiya, and particularly with their "Non-Formal Education of the Urban Community Experimental Project for 1974-75". Much attention in India is directed toward 4/5 of the population dwelling in rural areas. However the fact remains that 112 million people are urban populas with economic and political power. Within this concentration of poverty and squalor there exists volcanic possibilities. I believe the reason I was impression with this particular project was that the University has squarely faced the

fact that if they limit their function to teaching of formal courses to youth only, that the university faces the danger of becoming one of the factors creating inequalities and tensions in society, rather than resolving them. To quote the introduction to the experimental project -

> "Our universities are still slow moving in action and thought and have almost been deaf and blind to these aspects of society - the worst of proliferations of urban life. A confrontation of community problems with university elitism is a social heed."

The project site selected was Anandpuri, a community in the process of transformation from mud house slum area to pucca housed low income dwellings. Most of the houses have two families living in the two or three rooms. 40% of the neighborhood is illiterate. Women are particularly aware of their needs. The men range from illiterates to university education and their occupations range from masonry and construction labor, buffalo and cow owners to motor scooter repairers.

Mr. and Mrs. Mohan Singh an educated couple living in the area approached the department of Adult Education at the University of Rajasthan with a request for developing an educational program for improving their community life. They also offered their home as a meeting place. Several preliminary meetings were held within the community to make heeds assessment and a program planning committee of local leaders was formed. The program content was coordinated by faculty members from the University as well as the Family Planning Department, Directorate of Medical and Health Services. Separate classes are held on Thursday afternoon for the women and on Saturday for the men.

The project is goal-activity oriented. It is not a literacy program. The main activity is group based discussions under the guidance of University experts. The day we visited the class as the guest of Mrs. Asha Dixit, she asked the ladies to tell us some of the most important things they had discussed in their class. Prenatal care, having a baby at the hospital and setting up a clinic for small pox vaccination right in the neighborhood seemed to be their top three ideas. They were also very happy about an evening feeding program sponsored by CARE and administered by their group which prepares a nutritious supper and serves 250 children, pregnant women and lactating mothers daily.

The men's classes have been concerned with such areas as improving drainage in the area and training for civic responsibility.

My visit to this Urban Project served to convince me that non-formal education appears to be highly successful when the immediate needs of the people are given top priority and classes are informal, removed from the school atmosphere. Although literacy is a major problem in this neighborhood health and nutrition and sanitation are most important. The standard of living for a few people is being raised and I believe this group has become highly motivated to continue learning. Now that the area is organized as an urban community action group I feel literacy classes will also follow. Much work remains, but an excellent start has begun in this area to improve home and family living through non-formal education.

I would have left India with serious doubts concerning family life education if I had not visited Literacy House in Lucknow and its Family Life Center. Established in 1969 with a view of disseminating information

about planning for better family living among millions of hard to reach rural areas of India, its program includes functional literacy and a new more meaningful approach to family planning.

Fully aware that existing birth control - family planning campaigns were not bringing the needed and desired results, a comprehensive Family Life Program has emerged which seeks to focus on all the members of the family. Child care, home nursing, marriage counselling and sex education, foods, nutrition, cooking, home management, textiles, clothing, laundry, population education and socio-economic development of the rural communities are all built into a 136 hour training program which includes field trips to family welfare clinics, demonstrations, lectures and practical programs, as well as eighteen hours of literacy teaching skills. In addition to his well organized course for rural workers, the Family Life Center has developed excellent materials such as flash cards, flannel graphs and posters for the use of workers and incorporated them in a usable teaching kit complete with teachers guide. Workers going to rural areas are also taught how to give demonstrations and what materials to pack into small portable kits to transport to the area.

What I have observed at Literacy House is relevant to India's problems today. It's approach is realistic and action-oriented as well as future-oriented. As I prepare to leave this country I am encouraged by the scope of the Family Life Center's program and the goals of Literacy House. My thinking has been crystalized, and my original premise confirmed. India's two most massive problems remain food and population. Until these

problems are resolved, national growth, socially and economically, remains stunted. Thus concentration on improving family life as a whole - via population education and family life education - must be a national priority and I see the Lucknow Family Life Center at Literacy House as an agency prepared to meet this problem. I sincerely hope that the Government of India as well as International agencies will increase financial aid in this direction. Dr. Welthy Fisher, founder of Literacy House, used a candle's light as her symbol, Ghandi, a lantern as his symbol of enlightment. India in 1975 is entitled to and needs to use electric lighting to shine into the dark corners still left without illumination. Time may well be running out. A massive thrust must be made now to educate India's families in the broad context of home and family living from which could hopefully emerge a new socio-economic value capable of maintaining this vast diverse country, as well as preserving its unique philosophy and cultural heritage.

ADULT EDUCATION IN INDIA AND THE U.S.A.: AN IMPRESSIONISTIC COMPARISON

by

Catherine Rosenkranz

Adult learning experiences in India are conducted by a wide range of agencies and in many content areas, just as they are in the United States of America. Given the magnitude and diversity of programs in the two countries, an in-depth analysis and critical comparisons are clearly beyond the scope of this paper. However, it does appear important to provide some type of general overview and summary of programs and agencies.

In both countries, providers of adult education can be broadly grouped in three sectors: the public sector, those agencies directly financed and controlled by various governmental units; the private sector, those organizations of a profit-making nature which are selling educational services or carrying on internal staff developmental activities; and the voluntary sector, charitable organizations or professional groups which organize educational programs for their clients or members.

A further breakdown of each sector can be made by the degree of formality of the program. As adult education in the U.S.A. is generally defined to exclude post-secondary credit/degree programs and extremely informal, non-sequential, or unplanned learning experiences, this comparative study will follow this definition. Adult education, therefore, encompasses long-term, intensive, highly-structured programs on one extreme of a continuum to informal, one-to-one efforts to change attitudes or increase level of information specifically, one might think of these differences in terms of an organization's management training program or a family planning

conference. Methods range from mass media approaches to tutoring. Teachers range from peer instructors to certified professionals.

Blackstone and Rivera, in Volunteers for Learning, have provided an overview of adult education in the U.S.A. Their study indicated that those with the most education participated more actively in continuing learning experiences and also had greater access to appropriate educational programs, both for professional advancement and for recreational/self-fulfillment learning. This is readily apparent by analyzing the offerings in professional organizations, adult school programs, educational television, etc. It is only recently, with a significant influx of federal funds for disadvantaged adults and for vocational training of the un- or under-employed, that programs to meet the needs of the less educated segment of the American adult population have become widely available. This same study also points out the fact that most adult education takes place outside of those agencies whose primary function is education. That is, in most cases, instruction is carried out by content specialists rather than educationists.

Although our program in India has concentrated on education for the disadvantaged, especially the non-urban illiterate, there appears to be sufficient information available to indicate that the two countries have somewhat parallel agency structures. However, indications are that there are significant differences between the two countries in both percentage of population participating in adult education and their distribution by types of programs. Comments on qualitative differences in available programs is beyond the scope of this report.

Some Examples of Types of Agencies and their Adult Education Program in India:

A drive through any of India's cities, small or large, quickly indicates the extent of private agencies offering adult education. A plethora of signs urge the by-passer to learn shorthand, languages, business and other career-oriented subjects. Newspapers also carry advertising placed by this type of school. Larger, presumably more reputable, schools advertise government licensure. Small schools do not need any type of official supervision or licensure according to a Kerala State Office of Education official. Newspaper advertising in large city English newspapers also evidences the existence of privately offered recreational learning programs.

Through a variety of sources we have learned the existence of training programs carried out by industries for their employees and, in some cases, for the spouses of employees. For example, Poddar Spinning Mills, Jaipur, described an intensive training program they implemented when their new plant opened. Andhra Mahila Sabha, Hyderabad, informed us that they had trained craft teachers for Tata Industries. These teachers were then employed to teach marketable handicraft skills to employees' wives.

Industries also cooperate with the government in apprenticeship training programs. A recent newspaper release from the state of Orissa announced the strengthening of the apprenticeship training scheme with 60 industrial establishments identified for introducing the scheme during the current year. Not only will the number of industries participating be increased but currently cooperating industries are expected to double the number of training slots.

Voluntary and professional organizations are active in adult education, particularly in the larger cities. I have been very impressed by the quantity and program quality of voluntary educational and social welfare organizations we have visited in India. These agencies frequently act as the implementing agency for various government schemes and also offer innovative programs without governmental subsidies to meet adult learning needs.

Seva Mandir, in Udaipur, for example, serves as the implementing agency for direct service to farmers under the central government's Farmers Functional Literacy scheme. Under contract, they also develop materials and train and supervise teachers in the Farmers Functional Literacy movement. This institution is also involved in other programs with rural adults, especially in community development, agricultural training and provision of library services.

The Poona Seva Sadan Society, founded in 1909, provides services for adult women leading to self-sufficiency. Of special interest to me are the accelerated high school program on a part-time basis for women from 16 to 35 years of age and operation of stores and a canteen to give both needed community service and provide part-time work for poor and needy women. Other agencies, such as the Salvation Army, Calcutta, also mentioned the importance of providing employment opportunities as a rehabilitative training experience.

Another noteworthy adult education program run by a voluntary society is Kerala State's Kerala Granthasala Sangharm. This is a unique organization based on a network of 4000 rural libraries which also implements government schemes such as Farmers' Functional Literacy.

The last two voluntary societies I wish to mention include, in addition to a number of adult education programs, specific employable skill training. Andhra Mahila Sabha, with operations in several cities, implements all the central government's functional literacy programs in Andhra Pradesh. These projects are integrated with child-care and family welfare programs. It operates training and production units for handicrafts, printing and bookbinding. Of special interest are various health care-related courses which recruit village women for training and return them to their villages to provide needed assistance in general and obstetrical nursing care. An agency not visited which presumably meets adult urban needs is the Delhi YWCA's Technical Training Institute for Women. An additional noteworthy program is Bombay's Polyvalent Adult Education program for literate workers.

An overview of non-profit adult education agencies in both India and the U.S.A. would be incomplete without mentioning some examples of professional and cultural organizations. For example, in the management area, organizations are active at both the local and the national level. Forthcoming offerings now being advertised include the Hyderabad Association's one month intensive course in Financial Management and Management Accounting and the Indian Institute of Management's one week course on Working Capital Management.

Cultural associations, such as Calcutta's Indo-American Society, offer a tremendous variety of courses from flower arranging to materials management. Educational programs of an even less formal nature are provided by businessmen's organizations, e.g., Rotary Club speakers, religious groups such as the Ramakrishna Mission Institute of Culture, and self-teaching groups such as International Toastmistress Clubs.

The public sector is a potent force in adult education through direct operation of programs and through financial and/or technical support to other types of agencies. It is especially important to note here that educational activities are conducted in most cases as part of a wider objective. Thus, the educational activity is not an end in itself but a means to accomplishing some other goal, both for the sponsoring agency and, usually, the participating client. Indeed, this philosophical stance on the purpose of educational activities is probably the most crucial distinction between adult education and child education. On, as Malcolm Knowles might say, the difference between andragogy and pedagogy.

Local, state and central governmental units are sometimes direct providers of educational services. For example, the Maharashtra State Directorate of Education operates 60 centers for Farmers Functional Literacy, 100 centers for adult non-formal education programs, and is planning to introduce post-literacy programs and implement the Central Government's "pilot intensive rural employment programme".

A specific example at the central government level is the National Institute of Community Development. The courses and seminars conducted by this agency are primarily designed as "training of trainers" programs - for the agency's state level people, university faculty members and leaders from voluntary and governmental organizations. In addition to direct training service, they provide such ancillary adult education functions as needs assessments, consultancy and collaborative research, and dissemination and clearinghouse for information on rural community development. Each state has a Community Development Institute which

trains lower level leaders, such as Block Development Officers and Extension Workers, who then work directly with the rural clients.

It is interesting to note that, although the Institute of Community Development is part of the Government of India's Ministry of Agriculture, and Irrigation, other regional offices of the Ministry also conduct adult education programs. For example, through the Hyderabad office of the Ministry's Save Grain Campaign, 50 farmers participated in one of a series of three week stipended training courses on "Scientific Storage of Foodgrains". This is an interesting illustration of the many ways in which adult education programs serving the same clientele interface and overlap.

University agricultural extension units are another widespread example of direct client service by governmental agencies. Some universities also offer a limited number of adult education programs. In addition, there appear to be a number of government programs in such areas as worker education.

No program run by local governmental units were visited during this program nor noted by the writer. This is in sharp contrast to the U.S.A. where local educational agencies are deeply involved in adult education schemes and are usually selected as the implementing agency for such programs as adult literacy.

The most significant role played by the central government in adult education is the planning/financing role. Very few of the voluntary societies carry on activities not supported completely or to a large extent by government grants. Private contributions, whether indigenous

or from international private foundations, have been utilized primarily for capital expenditures. Even such foreign contributions as UNESCO projects are allocated through the central government. Therefore, even voluntary agencies are reluctant to offer adult education services not in the plan and not, therefore eligible for government support.

The most notable differences between Indian and U.S. adult education appear in the paucity of fee-for-services courses offered by the public sector and the lack of involvement of local educational agencies in adult services. This is in sharp contrast to the wealth of self-supporting continuing education offered in the U.S. by local districts, community colleges and university extensions.

Indian adult education's strong emphasis on rural development is consistent with the present population distribution of 80% non-urban dwellers. Looked at from this perspective, the differences in allocation of programs by content/client areas between the countries should be expected.

CONCLUSIONS

It is my impression that most of the organizational infrastructures of adult education found in the U.S. also exist in India with the exception of noted lack of involvement of government elementary and secondary agencies in adult education. The concepts of life-long learning and functional education are expressed in the philosophical foundations of the adult education movement in both countries and, in fact, are the most salient features of the international adult education movement.

The Director General of UNESCO Rene Maheu defined the movement in 1972 in the following words:

> New structures must be devised that will do away with the frontiers separating formal education from informal education .... (resulting, in realization of the principle of) life-long education, the object of which is learning how to learn and which tries to give each individual the opportunity to supplement and renew his store of knowledge throughout the course of his life."

Most U.S. adult educators would also heartily concur with the statement in the 34th annual report of the Bombay City Social Education Committee.

> All adult education activities should be viewed from a functional angle - <u>functional in the broad sense</u> of the term, that is to say, bearing in mind the many part which one man in his time must play, and not only his productive work. Functional adult education as thus understood would meet both the needs of economic development and those of personal fulfillment and social progress.

My overall impression is that although our adult education programs appear quite different, they are basically similar in attempting to meet the specific needs of peoples and societies in different stages of development. Adult Education activities within our global village are diversified but based on a common desire to meet human needs.

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DEVELOPMENT IN INDIA - REFLECTIONS

by

Rocco Pannella

The first glimpses one has of India are those of massive poverty, high unemployment and underemployment, urban slums. The question that one asks is why. The answer to a westerner (and a simplistic one at that) would be to spend billions of dollars on industrialization, urban planning and so forth and this misery would soon disappear. But would it? Perhaps the question that should be raised is, Has the move towards "westernization" and all that it implies brought about many of these same problems?

We in the West fail to recognize that there are an indefinite number of ways in which a nation's (and a people's) needs and wants may be met. Perhaps the solution developed in the West may not be the ones necessary to solve the problems of countries such as India. As Julius Nyerere has stated, "Growth must come out of our own roots, not through the grafting on those which are alien to our society."

The introduction of new technology and strategy, with little regard for social imperatives, leads to a situation in which disparity, instability and unrest become inevitable. Does this then lead to a progress and growth or chaos and turmoil?

Is Industrialization the Answer?

The Club of Rome Report states that a society with a high level of industrialization may be unsustainable in the near future. It may be

self-extinguished if it exhaust the natural resources on which it depends. Paul Ehrlich writes that the earth's environment cannot stand heavy industrialization throughout the world.

The United States, the most advanced western country, with only six per cent of the world's people consumes between thirty and fifty per cent of the world's consumption of raw materials. If the undeveloped and poor nations like India industrialized and consumed natural resources at the same rate, how long would it take for the earth to exhaust itself?

The Club of Rome Report further notes that the present disparity between the developed and undeveloped nations may be equalized as much by a decline in the developed countries due to shortage in natural resources, a drop in population caused by uncontrolled industrial pollution, food shortage due to climatic changes as well as the lack of family planning and war brought about by the need to control valuable natural resources -- as by an improvement in the undeveloped countries.

Developing nations such as India might be wise therefore to emphasize the increase in and improvement of agricultural production and the development of small industries such as textile mills (which are excellent where there is an overabundance of labor) and the development of regional handcrafts in its rural areas. Perhaps any attempt to increase their standard of living to the same level as that of the developed countries by any other means would be lethal to the planet and be the end of mankind.

Is Mechanization the Answer?

Fuels to run huge mechanical complexes as well as automobiles and farm machinery continue to escalate in cost at a phenomenal rate. Can a

nation, such as India, afford to go bankrupt in order to fuel machinery it may not need? Paul Hoffman states that the goal of a nation is not just to increase its Gross National Product but to meet human needs, to give each individual among the hundreds of millions of the poor a chance to build a life that is really worth living. Is it more important to get the job finished through the use of massive and costly machinery or to give thousands of Indians some long-term employment and hence aid their families in surviving? Throughout India, in villages as well as cities, I saw industrial as well as consumer products being produced in small dimly lit shops and high rise structures reaching towards the sky with the barest use of advanced technology and machinery. Can growth then take place without the need of large amounts of capital investment, costly industrial plants and highly complex machinery?

According to the National Institute of Community Development in Hyderabad, mechanization of farms will not particularly lead to higher farm productivity. More important is good seed and the proper use of fertilizers. In villages we visited in Rajasthan I saw the differences that the proper use of fertilizers, the planting of crops at the right time and irrigation of farmland can make in increased farm productivity. None of these farms made use of any type of machinery and yet yields increased ten-fold if not more. It is neither profitable nor valuable to mechanize a farm, according to the Institute, that has less than two hundred acres. Farms in India average ten acres or less, and in Rajasthan they were less than two.

Mechanization, therefore, does not necessarily lead to a better situation. It does, however, lead to a nation's dependence on fuels from

foreign nations it can hardly afford to purchase, to the migration to cities of unskilled workers that involves a breakdown in family ties and support, to increased debt on the part of individual farmers without necessarily showing higher farm yields or profits and even higher unemployment and unrest in rural as well as urban areas.

Is Urbanization the Answer?

According to Lannoy, "The mass migration from the rural areas to the cities of the unemployed, mostly unskilled, has led to the appalling and all too familiar problems of alienated people living in a state of destitution and degradation in the swarming 'bastis' on the outskirts of urban industrial belts" These shanty towns often grow at a rate ten times that of the cities themselves. One need only visit the cities of Caracas, Rio de Janeiro, Rome, Bombay and Calcutta to document this. By the year 1984, fifty per cent of the world's people will be living in cities. Five hundred thousand acres of valuable and exhaustable farmland disappears each day to build these cities of squalor and misery. By the year 2000, if the present rate continues and is not checked, we shall run out of all the world's arable land.

Increases in national income, according to Lannoy, are eaten up by the crushing burdens produced by this cancerous growth. Cities like Calcutta or New York do not have the administrative organizations, the social services, housing, hospitals or schools to meet the needs of this crushing onslaught of humanity. Where does this then lead? It can only lead to overcrowding in housing where it is not uncommon in Bombay for ten

to twenty people to live in an eight by ten room; to unbelievable disruptions in mass transportation where long queues form waiting for buses; to loneliness for the sick and the aged; to areas like the "cages" of Bombay where young girls from rural areas have nowhere else to turn; to whole families living in utter squalor on street corners or railroad stations; to poverty in the midst of affluence; to massive unemployment and underemployment which is directly linked to the drift from rural areas to urban areas; to alienation and dehumanization of individuals who become cogs in the social machinery; to overdependence on the city organization for needs which it cannot satisfy and which once were met by the extended family; to the destruction of the natural environment and finally to the rise of ugliness, crime and violence that was previously unknown in rural areas.

The result of ill-planned and chaotic urban growth is, therefore, not economic progress and social stability but human misery, turmoil and degradation. As. R.H. Tawney in his The Acquistive Society stated, "In a highly competitive (urban-industrial) society individual strivings for preferment, advancement, gain and success subvert the social services, distort the sense of human values and undermines human community."

The Role of Education

The role of education, according to traditional western philosophy, is primarily to impart the 3 R's to a new generation of society as well as to develop social and political awareness among adults as well as the young. This philosophy, I feel, is still valid in developing countries

and more work should be done in these areas. One of India's greatest problems today is that literacy needs are not being met either by state or private institutions and where a start has been made there is a tremendous relapse into illiteracy within a short period of time.

Along with these responsibilities, education should also, in my opinion, act as an agent for promoting attitudes consistent with the needs and capabilities of a nation, the needs of the individuals within a society and the future needs of mankind based on the earth's limited resources. Education must also try to counter the attitude that massive and uncontrolled growth towards industrialization, mechanization and urbanization leads to economic well-being for a nation and personal happiness for individuals within the society.

Education should develop societies which emphasize the quality of life and the quality of man's relationship to other men rather than an emphasis on material wants. People in the developing countries (as well as the developed countries) find themselves with new and pressing wants which they perceive as being essential to their happiness and social well-being. One's status, sense of self-respect and worth becomes dependent on the quantity of goods consumed. The extravagant, useless and sometimes harmful become essential needs instead of wants. A child born in the United States today will consume during his lifetime at least twenty times as much as a child born in India and will contribute about fifty times as much pollution to the environment.

Education, therefore, must help individuals put into proper perspective, the difference between uncontrolled wants and basic needs and the harm these insatiable wants may have not only on their well-being but the future of mankind.

Besides giving individuals a social and political awareness, education must also give an awareness of ecology, conservation and what role people have to play in protecting the world for future generations to come. It must seek to counter the assumption that more is better and the mass media that extol extravagant buying and wastage of limited resources.

It should be stated here that it would be naive to think that "westernization" can or should be stopped. What I am proposing, however, is that people, through education, can be made to see that "westernization" can be both beneficial and humane if it is gradual and well-planned, not only to meet today's needs but the needs of the future.

Education can also be used and should be used to change social as well as individual attitudes. The attitude among South Asians, and particularly Indians, that manual labor is undignified must be disarmed if economic growth and progress are to take place. This may in turn see young people move not to urban areas when their formal education is completed (only to meet frustration, despair and unemployment) but to return to their villages and small towns where they can act as catalysts and agents for social, economic and political change. This would also alleviate the massive problem in India of millions of university graduates who are unemployed or underemployed because jobs do not exist in the middle management and professional areas that they were trained in.

The second step in this educational process would be to train people to develop an "intermediate technology" that would meet the needs of the

nation's economy while at the same time limit the use of valuable natural resources. According to Lannoy, "What has so far largely been ignored in India is the need to apply the most highly sophisticated and inventive of engineering skills to devising simpler and more manageable machinery (in terms of manufacturing, repair and unkeep) which would be more within the economic reach and work patterns of the rural labor force and which would ameliorate the lot of the lower caste groups through increased agricultural productivity."

The University of Udaipur seems to be moving in just that direction. We saw classrooms and workshops where used oil barrels were being converted into inexpensive grain silos; manual seeders were constructed that would improve seeding while not increase the demand for expensive fuels; methane converters were developed to solve not only the problem of animal waste but in addition light homes and fuel stoves; and lastly the invention of a rototiller (based on the principle of a lawn mower) that used minimal fuel but provided maximum efficiency for the smaller farmer.

The question that can then be raised is are large industrial complexes like Tata and Birla sharing the responsibility for developing simple machinery and alternative power sources? With their almost unlimited capital resources, technical know-how, vast research institutes, nation-wide networks for distribution and services, they should be in the fore-front in the development of basic machinery that were being developed at the University of Udaipur. The fact is that the task at hand is too immense, the need too pressing and the future of the nation at stake to leave this kind of development and growth to chance and amateurish endeavors.

Is it too late?

I think it is not too late to control growth provided that (1) developing nations such as India plan in a realistic manner not only for today but also for the future; (2) that education do its share in raising the consciousness of people to what unlimited growth can do to a nation and its people; and (3) that developed nations such as the United States take a position of respect for and an understanding of other people's lifestyles in this our pluralistic and ever-shrinking world.

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PERSONAL OBSERVATIONS ON INDIA

by

Dante Bedini

The problem with any analysis, even a subjective one, of the Indian culture is; where do you start? The complexity of the cross-currents of philosophies and diversity of life styles make any observation based on a two month experience extremely limited. To assume to have an accurate insight into the solution of some of India's major problems e.g. providing a sufficient and dependable supply of food for its hungry and ever increasing populance, raising the standard of living of its masses to a more acceptable hygenic and life expectancy level; elimination or at least significant reduction of the huge army of illiterates, which are placing a ponderous burden on a society that needs mobility and flexibility in order to mainstream itself into the modern world community; and raising industrial production so that necessary technology and consumer products are available and attainable by all; after so short a period of insertions would be the height of egoism. I find it necessary then to focus my attention on the fundamental philosophical principles that appear to have broad negative effects on the social and structural evolution of the Indian culture. It is more than obvious that there is no physiological deficiency in the Indian brain. Educated and uneducated Indians alike have demonstrated high levels of achievement in arts, crafts, and skills; and keen awareness and insight into their material and social problems. Why is it then that their sincere and dedicated efforts towards finding solutions become mere

pin pricks that do not cause the monster to move; but rather, only shuffle its feet? It seems to me that the problem is one of distortion of perspective as a result of adhering to philosophical principles that are no longer tenable in modern society. Continued efforts at modifying and rationalizing modern industrialized progress to suit Indian philosophical perspectives have resulted in an anthrophical Indian culture. What are these philosophical fallacies that provide no based upon which a progressive societies super structure can be build? I will list those that have impressed me the most; but I do not consider the list complete; nor am I able to arrange it in order of importance and weight.

I would first of all like to address myself to the concept of fatalism, that I have tended to connect with the Hindu religion. Each time I broached this subject it was pointed out to me that there is no foundation for fatalism in the Hindu religion in fact, I am told, in the Bhagwat Gita, Krishna tells Arjuna that man is the master of his own destiny. This statement is in direct conflict with the concept of fatalism, but how then can one explain the widespread and deep rooted acceptance of fate by Indians? Perhaps the answer lies in the dharma, karma relationship whereby one does one's duty to build favorable karma in order to escape the rebirth cycle and become one with God. Acceptance of birth in a lower life cycle as a result of wrong doings in a previous life must be one of the main building blocks upon which the philosophy of fatalism rests. In any case, it is not significant how, or why fatalism is an accepted philosophical tradition. What is significant is that it exists. That cannot be denied. Nor can the impact of fatalism as an astringent on the progressive development of a nation be minimized. If one is to accept

one's fate what can be the motivation to improve? Dynamic change is precluded by need, and as it is often and more commonly said - "Necessity is the mother of invention." If the individuals of a given society have learned to accept their fate, it would seem reasonable to assume that progress and modernization, in the contemporary sense, will be negligible.

The second problem to be considered is the caste system; as it relates to skills, crafts, and vocations. Though the caste practices of the past are no longer legal and have been abolished in the Indian constitution, there seems to be a tendency in rural India to follow the vocational footprints of one's ancestors. Obviously the lack of educational opportunities that could increase available vocational options is a contributing factor. As vocational education gains momentum, the negative effects of the caste vocational system will be proportionately reduced. Right now and throughout several thousand years of Indian history, there are families of farmers, dancers, musicians, shoemakers, etc. But there is no scientific evidence that skill or vocational adaptability and capability are inherited characteristics that will infact increase over the generations. The positive effects of patrimonical vocations are the ready availability of vocational tutorage and apprenticeships; and the introduction of the child as an economic unit. The negative aspects are more detrimental to the total cultural development of a society, and give lie to the immediate and obvious needs of the family unit. Individuals who might have been brilliant or near genius (if not genious itself) in a given profession, had they been allowed to follow their natural physiological and psychological abilities and desires, have been locked into a vocational

inheritance that does not provide a vent for their real talents. And so, a societies' mathematical odds of having the right person, at the right place, and at the right time are significantly reduced. Those avant garde pioneers of thought and skill, that have provided the world with the keys to unlock the chamber of technological mystery, would have been reduced in number - if not eliminated - had they been restricted by the inheritance of a stultifying vocation. It is not that the job will never get done, for no one is indispensible, it is just that it will take a lot longer. India has been denied its fair share of technological progress by the restrictive nature of the caste vocational system.

Since independence in 1947, India has experienced a surge of nationalistic feeling, and rightfully so. India with its rich cultural heritage has much to be proud of. With its ancient temples, forts and ruins, it is living evidence of a glorious past. Worthy of great pride also, is its struggle to mainstream itself into the modern world community inspite of enormous and discouraging problems such as over-population, food supply, and literacy. Here again however, India must be careful not to permit over zealous nationalism to become a depressant rather than a cultural stimulant. That Indians must find for themselves and develope in their own time and their own way, because Indians are the only ones who really understand India, and its needs, is not sound logic. The question is not whether Indians are capable of developing the necessary technology, for their ability, is not in dispute; it is more a matter of time. Other nations were fortunate to have passed through nationalistic phases when the world moved at a slower pace. The rapid advances of communication and technology in the modern world have made independent development impractical,

for the compounded pace of technological development have made catching up impossible. Developing nations must move directly into the contemporary stream if they are ever going to narrow the gap between them and the more advanced societies. To refuse assistance from more highly developed countries means denying oneself of the experiences of others. It is in direct conflict with the concepts of education and principles of learning. Is it really necessary to go through the same mistakes? The old adage, "Those who will not learn from history are destined to relieve it," must be heeded. Although there have been some dismal failures with efforts to introduce western technology in the Indian culture, the fault is not with the technology; but rather it is man's error in the nature of the introduction. It would be better not to dwell on the failures of the past; but rather, seek the solutions and methods that would insure success. Only in this manner can India ever hope to narrow the broad technological gap currently limiting her progress. Very closely related to the restrictive nature of over zealous nationalism is the concept of maintenance of cultural tradition for their own sake. That there is tremendous social value in the maintenance, if not revering, of one's ancestry cannot be denied. Here again, however, care must be taken; and highly selective processes must be observed for stringent adherence to cultural traditions can place change and progress within fixed boundaries. Equally deceiving is India's ability to absorb diverse cultures and philosophies. It is like the home owner who readily repairs the roof, replasters the walls, applies fresh paint, or makes remodeling improvements without heeding the faulty foundation. To sum up, nationalism and retaining ancestoral traditions are not intrensically in the best interests of a society, they can be tools of stagnation.

One more thought closely linked with nationalism should be considered. In a country with nearly seventy per cent illiteracy, not only is the choice of national language vital; but also the nature of the alphabet should be given thorough consideration. In this modern age of technology, that has virtually shrunk the earth's topography and has made international communications both facile and necessary, is the choice of the Hindu alphabet over the western wise? This merely compounds the problem of ultimate international computer communication. World standardization is inevitable. Does it make sense to overcome such massive illiteracy and then have to retrain?

Lastly I would like to probe the validity of the Gandhian philosophy - not mass production but production for the masses. Here again India's huge unemployment problem marks one's perspective. Of course, it is important to find productive work for as many people as possible to promote the democratic principle of equal opportunity for all, but that does not mean they should all be doing the same thing. The most important factor to be considered here is the cost-return production ratio. Having ten men do the work of one only guarantees any equally low standard of living for all. The beauty of mechanization is that it frees manpower to provide the services that raise a societies standard of living. In a modern societies; superstructure, productive manpower must be kept minimal inorder to insure low cost. Unemployed forces must be directed into new fields and vocations, especially the service areas.

India's great weakness can be its greatest strength for in its untapped human resources there is a labor force that can favorably compete in the world market. Efforts must start at the national level to convert

low yield farming areas into industrial production, thereby increasing the profitability through low labor cost-productivity return ratios. If the Government of India would seek out and institute national industries such as textile or electronic with which it could compete in world trade centers. I believe such problems as per capita income, unemployment, food shortages, even literacy, etc. would soon be resolved.

I can only conclude as I started by stating that my opinions are based on a particularly limited exposure to India, its people, and its culture; and that I express them not with critical intent, but more as first impressions of a foreigner who has considerable to learn.

A PERSONAL VIEW OF SOME PROBLEMS OF NONFORMAL EDUCATION SCHEMES IN INDIA

by

Elvin Jones

Nonformal education is alive and well in India. There are problems to be worked out in many of the projects which have been started thus far in some of the 22 states but I think it fair to say that the concept of nonformal education has been accepted by educationists and social reformers as one of the ways by which to provide large numbers of people with practical, free education.

Throughout my travels in India it has been unfortunate that I have not been able to visit more of the nonformal education project centers which have international reputations. Despite this, it has been exciting and informative to have my attention drawn to projects in states such as Maharashtra where I found the Directorate of Education composed of an energetic and committed group of educators. There, a nonformal education project has been devised to service 100 centers with a total enrollment of 3000 adults. These centers are spread over a considerably large area of the district and are designed to pass on basic knowledge in the area of nutrition, common diseases, individual and public sanitation, child care, leadership training, games and physical exercises as well as social and cultural programs. Also included in the project plans are the inclusion of a basic literacy course and when and where possible, occupational or

vocational skills such as masonary, carpentry, dairy poultry or sheep raising in addition to other skills which some districts may consider more practical. In this way the nonformal project in Maharashtra has at this point in time been able to identify educational needs and preferences, prepare a syllabus, select it's population and begin to implement a program which should have some effect on the overall community. The non-formal program sponsored by the Government of Uttar Pradesh and being developed at Literacy House is another example of a project which has been created to teach the young rural and urban population. Were it not for this project many of India's youth would not otherwise be able to attend any sort of educational program and take the advantage of the educational facilities and personnel available to those whose communities cannot provide the same services.

The syllabus of the Uttar Pradesh program is essentially the same as that found in Maharashtra except for the important difference that the former makes plain its intention of concentrating more on social issues as well as numeracy and agriculture. Most important, this program has a built-in mechanism which allows the student of these classes the opportunity to modify and augment the syllabus where necessary and also provides an on-going evaluation scheme to take place.

As regards training programs, I was particularly impressed with the program prepared by Literacy House in Lucknow where courses for project officers and supervisors of these programs are being assigned for national consumption. I learned at Lucknow that courses for the above mentioned personnel are presently offered in each of the districts of the state and

last for ten days time. These supervisors and project directors in turn conduct training courses in their districts for instructors to be employed in nonformal education centers. Although the training courses for the instructors are only of a three day duration, it is encouraging that the field-based operations receive training in the areas outlined by Literacy House. These include basic theoretical familiarization with the concepts of nonformal education, information pertaining to nonformal education projects being conducted in Uttar Pradesh, how to construct a problem-oriented curriculum, individual differences of adult learners and other pertinent knowledge related to the methodological, organizational, evaluative and materials development aspects of nonformal education.

Based upon my short but fact-filled visits to agencies where nonformal education programs were being developed, I feel confident that over the next few years nonformal education as a means of dissiminating functional education to the most needy will be developed as a viable means of educating large numbers of people on a small budget. There are, however, a few questions which I would like to address to those who read this paper and whose experience in the development, implementation and evaluation of nonformal education projects is more extensive than my own. That lower level administrators and teachers in India receive training in order to be effective as nonformal educators is commendable. The content of this training is important and I think it appropriate to mention here my concern about the classroom situation in nonformal education classes. If the individuals who are to be held responsible for instructing the uneducated they must be ready and willing to develop the kind of rapport

with their students which is suitable for adult students. Also, it is my feeling that if instructors are intent on developing in their students the sense of the need to attempt reform of pressing social, environmental and vocational problems, than this work requires the teachers and the upper level and lower level administrators to recognize the fact that they must be willing to allow the people they have elected to educate the opportunity to make input into the curricula and also to develop the sense of self-respect and self-reliance which is an integral part of nonformal education. These I think are perhaps two of the most important aspects of nonformal education which must be carefully observed by project directors and teachers. Too often in my observation of nonformal classes I have seen the subjugation of the adult learners do the position of children as in the formal education setting, as well as the use of curricula which seemed far removed from the immediate problems of the learners. If one of the objectives of a nonformal education program is to stimulate self-reliance and analytic thinking than adults in such programs should be given every opportunity to develop these competencies.

Another point which practitioners of nonformal education might look into is the degree to which upper level administrators are helpful or harmful regarding the implementation of nonformal programs and what types of training courses are being organized for this constituency. For those of us who have experienced the intricasies of bureaucratic administrations, we know that very often top administrators are frequently not familiar with the projects they are requested to direct. Nor they may be proponents of programs which national or local governments have instructed them to implement. This being the case, I think it imaginative that appointed

educational administrators be made sufficiently aware of the theoretical and practical aspects of nonformal education as well as attempting some clarification of their own attitudes toward this type of mass education. This can most successfully be achieved through thorough training or group sessions specifically designed for administrators. Yet another point which I would like to raise is that regarding curriculum, particularly that aspect which deals specifically with the practical and economic dynamics of rural and urban life in India as well as other developing countries. It seems clear to this observer that nonformal education as a means of enlightening the masses of proper as regards their health and social problems in addition to basic literacy is not enough. Nonformal education should I think also be developed locally so that it can aid proper, especially the rural and urban exploited, not only with ways and means of increasing productivity but also to come to grips with problems which may be important factors affecting their ability to survive and progress once basic education and raised consciousness have been achieved. There are other ills in Indian society such as indebtedness, land alienation, corruption and social/economic stratification which can be made part of the curriculum and which would be just as beneficial, if not more, than the subjects typically found in nonformal curricula. If nonformal education is to perform a real service to the people we must not fail to include topics for discussion which will really serve the needs of the people despite the fact that some participants in programs may, during initial stages of getting used to the program, feel too shy to ask to have certain topics included during needs assessment sessions.

I would like now to make a brief comment on the subject of materials used in nonformal education projects. Looking at education from the traditional point of view, it is my feeling that too much has been made of the need for books for individual students. This necessity has in many cases been sufficient to keep students out of classes and has in some cases developed over the years into an obstacle rather than an aid to the furtherance of meaningful education. It is my feeling that books should be replaced where possible with simple impressive visual aids which are sufficiently designed to achieve the same objectives as their bound counterparts and which are reproducible at lower costs. As has been mentioned elsewhere (the Overseas Hindustan Times, June 19, 1975), educational programs which hope to make a significant contribution to the task of rejuvenating inventiveness and creativity in the minds of the people need to do some bold thinking on how to replace the textbook by other carefully prepared economical and locally suitable media.

To reiterate, the above are only some of the ideas which have passed through my mind during my short stay in India. On the whole I do not feel that I am yet in a position to give prescriptive recommendations to nonformal educators although what I have written here may be of some help to those who are in the initial stages of planning implementing or evaluating their programs. It is my hope that in the near future I will be able to make a more meaningful and constructive contribution to the field of nonformal education in developed and developing countries and that my thoughts will have some hearing on the educational programs being devised for our masses of people who need and earnestly desire some type of functional, practical education.

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